Prostitution in Berlin

and

its Victims.

According to official sources and experiences.

Illuminated in historical, moral, medical and police relations.

Berlin.

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Die Prostitution in Berlin und ihre Opfer.

by

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Brothels are a very important subject of police administration because of the great influence they have on morality and health.

Friedrich Wilhelm III.

By the Order of Königsberg the 8th. May 1809.

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Introduction.

It is a special characteristic of our time to investigate into the deepest and most secret aspects of our social conditions. While only a few decades ago the educated and rich of our ancestors lived in proud security, while they either haughtily threw alms to the poor, the wretched, or contemptuously pushed them away, we pay almost excessive attention to our proletariat and our so-called working classes. While they persecuted the criminal with all the scourges of shame and ridicule, we seek to exalt him through benevolence and forbearance. While our forefathers hardly dared to utter the words “brothel” and “dissolute prostitute,” while they tried to shroud the existence of these institutions in a mysterious darkness or to ignore them completely, we are currently trying to understand their conditions according to the principles of science and humanity with the greatest care and to bring them into the light of day. Almost every day the columns of the public newspapers devote space to the subject of prostitution to various degrees, and even our most intelligent and respected men have no qualms about participating in the currently very important dispute about the abolition of brothels.

This characteristic of our time is certainly a most pleasing one. It initially emerged from the current urge for freedom, which allows us to recognize and honor the human dignity in everyone, even the most miserable of our fellow creatures. Furthermore, it emerged from a thirst for knowledge, which teaches us to drive the threads of our research and observations into the deepest caverns of our living conditions. But it also emerged from a powerful, unmistakable fear. We feel that the waves of the proletariat, of poverty and especially of immorality are crashing over us and that they are threatening to devour the fruits of our civilization, which has been pushed to such a high level. We feel that great efforts are required to confront this powerful enemy. We wish to dare to fight with him, but we first have to get to know the terrain on which we are moving with him and so we bravely look around us on all sides and often discover golden fruits and treasures where for our ancestors only rubbish and filth

seemed to be there. In particular, since (Alexander) Parent-Duchatelet's excellent work “sur la prostitution”, the topic of prostitution is no longer considered unworthy of scientific discussion and consideration.

So we don't believe that there will be a misunderstanding if we dedicate a special work to this topic. In this we only pursue a very serious, a high minded interest. We just want to clearly and impartially uncover a cancer that has already crept into us too deeply and that is gradually threatening to eat away at our entire social and family ties, in order to make a contribution to healing it. We have considered that the opportunity which has been given to us, from an untainted point of view, to know many things which are accessible to the lay eye only as a fruit of vice and sin, not as a fruitless one may have passed us by. And we believe that we can cite nothing better to justify ourselves, if we need one at all, than the words with which our doctor, Dr. Behrend introduces his excellent work on syphilitic diseases:

> „In this sense, it must seem to us to be an effort that is as laborious as it is worthwhile when the doctors (and certainly also the police officers) of larger cities, following specialist Duchatelet's example, concern themselves with prostitution, this disgusting outgrowth of our civilization, and make it the subject of scientific research. We welcome such contributions as materials for a great sacred building, which may only be left to be constructed in later times, but for which our time is at least carrying out the arduous preparatory work. It is certainly not pleasant work to pursue vice into its hiding places, to penetrate into the dens of immorality, in order to gain some results for a great and arduous work; The only compensation that can be offered for this lies in the recognition that such efforts are given by everyone who sees salvation in the progress of the human race and finds this progress wherever existing disproportions are exposed and means are sought for their repression. “

Of course, the nature of our material often requires us to discuss objects of a highly delicate nature. But we don't write a book for young people, we don't write a toiletry gift for the fairer sex, we don't write a

book to satisfy the thrill of curiosity and sensuality, but we write for mature, experienced men and we console ourselves if we are misunderstood here and there by the motto:

> Everything is pure for the pure, but the unclean smells dirt everywhere.

So much for the purpose and scope of our work. Now a few words about the sources:

It would be a bitter ingratitude if we wanted to deny that the excellent book by the venerable expert-Duchatelet: „On Prostitution in the City of Paris" (de la prostitution dans la ville de Paris) and the glorious success of it provided the main reason for our work and that we have made use of it when it comes to general aspects. However, our work is completely independent when it comes to the individual circumstances of the city of Berlin. For this purpose, in addition to various general official sources, we mainly used our own experiences, which we have gained over several years of practice as a police officer, as well as extensive information and instructions that we received from other police officers and doctors. The confessions of individual, experienced libertines and the unadorned stories of a not insignificant number of prostituted women of all classes have also been of use to us.

German literature has afforded us little reference, as it is very poorly cultivated in this subject matter. We only have to mention three of its more important works here:

1) the above-mentioned syphilidology of Dr. Behrend, a work that is of great value for the doctor, but which also contains many valuable hints and insights from a police point of view.
2) an older work by Police Superintendent Merker: „The Main Sources of Berlin's Crimes."
3) a work published in Leipzig in 1826 by Reclam, the author of which has not been named: The sexual excesses among the peoples of the old and new world, presented historically and constitutionally. It contains at least a variety of interesting

historical notes, even if its scientific value is extremely insignificant.

First Chapter.

Historical comments on the gradual development of prostitution and syphilis.

We assume here that it is known that the term “prostitution”, which is currently so common, is understood to mean the trade carried out by those women who give themselves up to men for money in order to satisfy their lust. It is difficult to translate this foreign word into German in a completely appropriate way. The only exhaustive expression “the wage-whore system,” which is also commonly used in business language, sounds too harsh and too hurtful that we should not prefer the more elegant French expression to it, even at the expense of our German-ness.

The sexual drive is obviously the most violent and irresistible of all human drives. Tormented by the sexual instinct, man becomes an animal and a high degree of education, a vastly superior spirit, the noblest purity of mind are required in order to be able to resist sexual excitement in the years of strength and full health. Only a few are given this education. Most people allow themselves to be driven by their hot blood, by their excited sensuality and, when they cannot satisfy their stormy desires, end up in outbursts of mad passion or on the cunning path of treacherous sneaks, or on disgusting detours that are contrary to nature.

We therefore find traces of prostitution almost at all times and in all countries; indeed, one might say, it seems to be the only normal condition among uncivilized peoples and we still meet it today among the wild peoples of Asia, Africa and America, cropping up in different cultures.

In Abyssinia and Siberia it is a well-known duty of hospitality to offer one's own wives, daughters and sisters to strangers or visiting friends. When the Europeans invaded, American native women developed a rarely heard of sensuality. The inhabitants of the South Sea Islands, the

Friendship Islands, the Society Islands, New Zealand, etc. find an honour in indulging this inclination quite publicly, and the Negro women and, strangely enough, the inhabitants of Kamschatka do not give in to them much in this regard. In Turkey, Persia, Egypt, the Caucasus and Hindostan, as is well known, the entire female sex, from the queen to the slave, is viewed only as a marketable commodity and is therefore consistently in a state of prostitution. The Chinese alone are characterized by a certain level of morality, but the Japanese have always had the worst immorality that can only be imagined.

It is and was primarily reserved for Christianity to set limits and rules to the powerful, unbridled urge of the sexual instinct, especially since the existence and well-being of the entire human race is particularly dependent on the correct monitoring and refinement of it.

It is due to the climatic conditions that prostitution is much more prevalent among the peoples of the southern zones than among those in the northern zones. We find them as early as classical antiquity, especially in Rome and Greece.

There can be no doubt that even individual parts of the religious cult of these peoples were the product of the worst immorality. Here we only recall the service of Venus, Bachus, Priapus, the Isis and the ancient pagan Mystery cults. Both the Romans and the Greeks already had fully organized brothels.

The Romans called them lupanaria, from the wild life that prevailed there (lupa, as we know, means the she-wolf), or fornices (Roman arches), from their isolated location. They were mainly located on the Subura street between Mons Coelius and Esquilinus on the city wall. These locales were described as extremely unclean and dirty; they had a certain number of cells, each of which had the name of the prostitute in question and her price recorded. All the furniture consisted only of a candlestick and a bed.

The brothels were not allowed to open before the 9th hour (4 p.m.) in order not to deter the young people from their exercises. The prostitutes stood or sat at the doors of their cells in order to attract passers-by.

Towards morning the cells were closed and the leno (matchmaker) sent the prostitutes, who were not allowed to live in the brothels, home.

Apart from the brothels, in many inns (tabernse, cauponae, popinae) prostitutes were kept for the pleasure of the guests, who were on the same level as the meretrices. There were also street prostitutes under the name scorta erratica, who roamed around in public places between monuments, etc. Finally there were also fine whores among the company of dancers, harp girls, etc. Plautus calls them bonae nuretrices or scorta nobilia. They were mostly foreigners and belonged solely to the libertine class, while all the other strumpets were initially unfree and dishonourable. It was only under the reign of the emperors Tiberius, Nero, Caligula, who were unmatched in terms of vice and immorality, and under the auspices of the infamous Messalina, that commercial fornication spread, and with giant strides, even among the wives of Roman citizens and nobles. Caligula also introduced an interest to be paid by the loose women as a state tax (vectigal ex capturis), which Alexander Severus retained, but, as unworthy of the state treasury, intended exclusively for the cleaning and repair of the cloacas – sewer chambers and systems.

In Greece, Solon first introduced brothels (οϊχημα, πορυείου) and public girls πόρναι in order to prevent the very common secret fornication. The locals were located near the harbor and, as Pollur reports, they were presided over by a state-appointed landlord πορνοτόφος. Most of the brothel prostitutes were slaves and the free Greek women who took up this business also sank into slavery. The wages of the prostitutes were 8 chalcos, or 2 obolus, or 1 drachma, or 1 stater, depending on what the overseers (called ύγορανόμοτ) determined. From the outset, the Greek brothel prostitutes had to pay a tax called τέλος πορυίχου, which was so important that Solon was able to use their income to build a temple to Aphrodite Pandemos.

The courtiers should not be confused with these Greek brothel prostitutes. That is because they had an outstanding education, were partly foreigners, partly free Greeks and were held in high esteem. They sometimes resembled our mistresses, sometimes our socialites, and even exercised a very important influence on the political life of the Greeks.

In the Middle Ages, prostitution was most prevalent in France and Italy. The surviving remains of the literature of that time provide us with shocking evidence of the immorality that prevailed at the time.

It is known that even many of the popes were guilty of the worst debauchery and immorality. It will suffice to just refer to the names Alexander IV, John and Sixtus IV. The latter in particular made pandering a lucrative state industry by having a brothel built at his own expense in order to improve his finances and charging each resident a significant tax, the total revenue of which amounted to 20,000 ducats annually. Since that time, it became common practice throughout Christianity at the time to view the taxes paid by prostitutes as a lucrative sinecure of the clergy.

At that time, however, the greatest immorality was achieved by the smaller Italian princes, for whom incest, fornication, gluttony, assassination, love potions, sodomy, adultery and such atrocities were the order of the day. Here too, the names of the prostitute Theodora, the widow of Margrave Adalbert, King Hugo, Cardinal St. Lucia, Caesar and Ludwig Sforza, the two Arragonese Ferdinand and Alphonsus of Naples, etc. will suffice.

This immorality, one might almost say, carried out by the state, persisted in Italy even into modern times:

“In Genoa,” says the author of the Lettres sur l'Italie around the year 1600, “fornication is so prevalent that there are no longer any public prostitutes; There are a lot of women of all classes engaging in fornication, so that all control must stop. Here in Rome,” the same author continues, “private and secret fornication is so widespread that public fornication has lost its livelihood and can hardly exist any longer. In the end there are only a few recognized public prostitutes left because there is no longer any need for them.

“In Venice,” says the Marquis d'Argens, “fornication is a public industry and the loose women form, as it were, a guild that has its own laws and privileges. Out of 10 prostitutes who practice this trade, at least 9 are with their mothers and aunts. The mother or aunt or lady runs the trade; she decides on virginity long before she is ripe. When the primacy

of virginity has occurred, she hands the girl over to the one to whom she sold her; After the defloration has been properly completed, she takes the prostitute back and gradually initiates her completely into the Courtesan business *), each time agreeing on the price beforehand and collecting the money."

*) Courtesan is a medieval expression for "whore": the French and English languages are very rich in sometimes more, sometimes less elegant expressions for this term. So in French we still find: fille publique, fille de joie, prostituée, putain, garce, raccrochée, racaille, guénipe, carogne, paillarde etc. And in English whore, wench, prostitute, harlot, loose woman, strumpet, crack, drab, cucquean, tuell. At most, the following expressions could be found in German: whore, lust whore, joy girl, dirty whore, public whore, nymph, hag.

The English and French languages also develop a richness for the term "brothel". Here we find maisons publiques, maisons lieux, maisons tolerées, maisons de débauche, bordels, sullledou, maquerellage and in English: brothel, brothel-house, bawdy-house, pimping-house, whorning-corner.

The term "brothel" comes from "bords, the banks," because the old brothels emerged from bathing establishments that were located on the banks of the rivers.

Since ancient times, the management of brothels in Venice has been carried out entirely by the state and, especially during the time of the Republic, special attention was paid to them. So that honest girls would not be seduced into prostitution, a special law in 1412 brought foreign prostitutes into the city and gave them exclusive permission to settle in the Quartier de Rampani in the parish of San Cassano. The government assigned a matron to them, who had to collect the money from the visitors to the brothels and distribute it monthly. The tax prescribed by the authorities had to be strictly followed. In fact, the patronage of these foreign prostitutes went so far that in 1439 even the native women who indulged in dissolute behaviour were banished from Venice and anyone who came too close to the prostitutes was severely punished.

The complete police statute of one of the Italian brothels of the Middle Ages, namely the one in Avignon that existed under the name of the girls' convent, has been preserved to us in its entirety, on the basis of which it was used in 1347 by Johanna I., Queen of the Two Sicily’s and Countess of Provence, who was only three and twenty years old at the time and was notorious for her debauchery .,. It reads the same, as follows:

1. In 1347, August 8th, our good Queen Joan allowed a girls' convent to be built in Avignon for the enjoyment of the public. She doesn't want to allow that all the brazen womenfolk spread throughout the city, but she orders them to stay alone in the house and she wants them to carry a red nettle (stitched) on their left shoulder so that they can be identified.
2. If a girl has been delinquent once and continues to want to become immoral again, the bailiff should take her by the arm and, with the red stitch on her shoulder, lead her through the city while beating the drums and bring her into the house , where her future playmates can be found. He should forbid her from being found in the city; the punishment for the first offense would be to be whipped in secret, but for the second offense to be publicly struck with a rod and expelled from the country.
3. Our good Queen orders that the house on Don Pontroukat Street (rue du pont rompu), close to the Augustinian monastery, should be built up to the stone gate. A door is to be attached to it through which anyone can enter; but it should remain closed so that no male person visits the employed girls without the permission of the head abbess (l'abadesso), who is to be re-elected every year by the city council. The headmistress should keep the key safe and seriously warn the young people not to make any noise or torment the girls; for if the slightest complaint is made against them, they must immediately be arrested to the tower.
4. It is the queen's will that every Saturday the prioress and the surgeon chosen by the council should examine every girl, and if there is one among them who is afflicted with an illness arising from sexual intercourse, she should be separated from the others

and in a special room so that no one comes near her and the infection of the young is prevented.

5. If one of these girls becomes pregnant, the headmistress should ensure that she does not get rid of the offspring hastily; She must therefore report this to the consul so that everything the child needs can be purchased from them.
6. The headmistress should never allow a man to enter the house on Good Friday, Holy Saturday or Happy Easter Day, under penalty of cassation and a public whipping.
7. Likewise, the queen wants all the girls to live without quarrels and jealousy, that they do not steal anything from each other and do not fight each other; On the contrary, she wants them to love each other like sisters; If a dispute arises among them, the prioress should establish unity and calm, and each should be obliged to submit to her judgment.
8. If a girl has committed theft, the prioress should encourage her to amicably replace what was stolen; if the perpetrator refuses to do so, she should be whipped by a bailiff in a special room; If she commits this mistake a second time, the executioner will publicly whip her.
9. Furthermore, it is the queen's will that the prioress does not allow any Jew to enter this house; If, despite this, someone cunningly sneaks in and interferes with a monastery maiden, he will be arrested and immediately whipped through all the streets of the city.

Although some have wanted to declare this statute to be a fabricated one, this view can by no means be fully substantiated and a lot of identical reports leave no doubt that most Italian brothels at that time were set up on a very similar basis.

Given this situation, people went in and out of brothels everywhere without any hassle, and if a stranger asked about them, everyone was eager to show him the way without any hesitation. One met a very attractive, educated society there, among which there were a particularly large number of clergy and monks who found nothing offensive in visiting these houses.

In general, we read with horror that it was the lower clergy who were the main perpetrators of prostitution at that time, and that the law of celibacy in particular served to produce the worst immorality among the clergy:

Coquillard, the official of the church in Rheims, says: “The women and girls who went on the pilgrimage from Paris invoking the Blessed Virgin secretly sneak into the cells of the monks and secular clergy in the evening; and in the confessionals a lot of other things happen than praying.”

Matthien, Bigame and Dulaure * describe several chapels and churches in Paris as veritable domed nests and the pilgrimages in particular seem to have served to undermine morality. Thousands of men and young girls went out together, spent the night together in miserable farmers' huts, stables, barns and village pubs and committed the worst immoralities. One thought that the pious purpose sanctified everything.

* Histoire Civile, Physique Et Morale De Paris. By J.A. Dulaure.

The excesses of the French kings Henry II, Charles IV, Henry III. and IV. and the age of Catherine de Medicis are historically known enough to require further description here. Queen Margaretha of Navarre also set a sad example for her subjects.

Francis I kept a whole herd of prostitutes in his pay, which he finally left to his court servants when he was infected by them.

“For the wedding celebration of Princess Isabeau of Bavaria,” says a reliable chronicler, “there were celebrations in the Abbey of St. Denis that far exceeded the Bachanalia and Saturnalia of the ancient Romans. At one such festival, the gentlemen and ladies of the court appeared in the abbey all covered in hair, but otherwise completely naked under a cloak or domino. While they were engaged in the ring dance, the lights were extinguished, at a signal dominoes and coats of men and women fell and now the most shameless orgies were committed in the darkness.

Like a punishment from heaven, syphilis began to swing its devastating sword amid these excesses. Their devastation was all the

more terrible because this disease was still completely new at the time and as such not only had a more powerful effect, but also because there was still too little experience in treating it. At that time this disease was particularly rampant among the higher classes and Francis I himself died as a victim of it. The middle classes were still the most virtuous.

Here we have come to the answer to the question: where did syphilis actually come from, how did it develop?

People usually claim that traces of syphilis can be found in ancient times and cite the following facts to support this claim:

The third book of Moses already mentions gonorrhoea, a dangerous discharge that was considered contagious and was transmitted through sexual intercourse.

Hippocrates, Galenus and Celsus spoke of diseases of the genitals that were similar to syphilis. Juvenal and Martial mentioned in their satyrs certain illnesses which arise from sexual intercourse.

Also in old English laws and in §. 4 of the decree of Queen Joanna I of 1347 for the establishment of some Bordellos in Avignon, which has been fully communicated above, one finds clear signs that a disease of the genitals, known by the name of fire, was already common at that time..

However, this view is in any case erroneous, since it is based on the incorrect assumption that every contagious disease of the genitals associated with a discharge must also be of a syphilitic nature.

It can be caused by excessive sexual intercourse, by excessive consumption of strong drinks, by harmful external influences, e.g. For example, riding too hard, uncleanliness and internal illnesses can easily lead to inflammation of the genitals, which can even be contagious due to the pungent fluids that develop during sexual intercourse, without any trace of syphilitic poison being found.

Syphilis can only be caused by the transfer of pus, which has developed in a venereal ulcer, to any easily susceptible part of the epidermis (whether this transfer occurs through the mixing of the sexes or

through the use of common household implements, etc.), that as a result of this ulcers arise in the contaminated area, and that the poisonous substance contained in these, if it is not absorbed by the healing power of nature or by medical art, gradually poisons the entire body fluids of the suffering individual and thus the most dangerous internal and external diseases are generated.

The first traces of this type of disease were only found about 30 years after the discovery of America. This disease immediately developed with such violence and rapidity across the entire continent that one can rightly assume that if it had been present earlier, it would have spread earlier..

This is the basis for the apparently more correct view that syphilis was brought to us through the discovery of America, which, in addition to its historical provenance, also has a deep scientific reason for its basis:

It is a well-known phenomenon in our world history that whenever two large, hitherto completely separate and, in particular, differently organized, peoples mix with one another, peculiar, previously unknown, pathogens develop in both, which initially appear very violently, although they gradually dull down, but never completely disappear again. It is as if the diversity of nations were trying to be equalized through such a struggle. So the migration of peoples brought us leprosy, mixing with the Masons and Saracens gave us measles and smallpox, the West Indies gave us yellow fever, and contact with the Indians and Persians gave us cholera. Likewise, the discovery of America brought us syphilis and who knows what new disease we can expect from upcoming contact with the Chinese and Japanese.

Just as all of these international diseases, yellow fever, cholera, leprosy, smallpox, and measles, have gradually subsided, so too, as we cannot hide from ourselves, syphilis has now become much milder and more benign in its manifestations than before, but it is still devastating enough.

Unfortunately, we have to admit that it was less the fear of the consequences of immorality than the fear of syphilis that gradually forced the legislators to take drastic measures against prostitution, as it became

increasingly clear that prostitution and Syphilis are two evils that are completely intertwined and that the sex prostitutes are the best shipping and storage places for the venereal poison.

Although we find laws against prostitution early on, no one thought to take them seriously. It was only syphilis that gave them prestige and respect.

In Rome and Byzantium, under the reign of Constantine, both Theodostus and Justinian, decrees appeared which threatened the prostitutes with the confiscation of all household goods, with a scourge, banishment, and even with death.

For France, Charlemagne's capitularies ordered prison, whips and pillory against the prostitutes. The matchmakers were supposed to drag the girls they entertained on their backs to the shame post and then endure the same punishment with them. Less harsh and therefore less impractical were the laws of Louis the Saint, who in 1254, after his return from the promised land, relegated the Parisian prostitutes to special streets and districts, namely the same streets that they still prefer to occupy today. These are primarily rue de la Huchette, de Val d'Amour, de la Juiverie, de Glatigny, Brise-Miche, du Renard, rue Chapon, Transnonain.

In 1226, William III, Bishop of Paris, brought together a not insignificant number of prostitutes he had converted into a hospital, which was called the maison de filles-Dieu*.

* According to the Chronicle of Tours , the institution of the Filles-Dieu dates back to the year 1225. At that time, Guillaume d'Auvergne , bishop of Paris, having through his preaching converted a large number of women of wicked life, the gathered in a hospital built in 1226, which was given the name of Filles-Dieu hospital.

In an ordinance of the Professor of Paris from 1360, all dissolute prostitutes were ordered, under penalty of confiscation, not to wear gauze, silk, pearls, silver, or grey fur on their clothes. Three other police regulations from 1415, 1419 and 1420 contained the same prohibition. A resolution of the Paris Parliament of April 17, 1426 renewed the same.

This latter law seems to have been strictly enforced, because in the years 1427, 1446, 1454, 1458, 1460, 1461, 1462, 1464, according to reliable sources, repeated public auctions were held for items that were found among prostitutes against the ban. In particular, silk dresses, jewels, gold and silver buckles and buttons, vehwan *, etc. were for sale.

* Vehwan – the skins of grey squirrels.

Officially, the first traces of venereal disease can be found in Paris on May 6th, 1497, when a most cruel parliamentary resolution was passed on this date, which decreed that, under penalty of drowning, all foreigners suffering from the disease should return to their homeland, but not the wealthy residents leave their houses and that the poor people should go to a house specially equipped for this purpose. There was no thought of initiating a healing process in this house; the only thing that mattered was to cut off all communication from the unfortunate patients, to whom no one knew how to relieve their suffering and whose limbs were rotting away in pieces. It was only in 1536, almost half a century later, that people thought of curing venereal patients at state expense, but what views people had about syphilis at that time is proven by the fact that they treated venereal patients, brainiacs, epileptics, insane people and people afflicted with the St. Vitus dance grouped together into one category and that even up to the year 1700, all people affected by venous veins were thoroughly whipped before and after healing - it is not known whether as a punishment or to drive out the evil poison. Your skin certainly shudders when you think of the misery and suffering that must have prevailed in those hospitals for centuries. As late as 1784, the Minister of the Interior Breteuil was outraged by the state in which he found the two hospitals, Bicetre and Salpetriere, which were primarily intended for syphilitic patients. The sick rooms resembled the most hideous dungeons, the air was polluted, the beds were filled with rubble and rotten straw and were so few in number that there was only one for every several patients. The doctors were ignorant, greedy and jaded. They took 100 people at a time for treatment and poor patients often had to lie down for 6-9 months before their turn came. The food in particular was bad and inedible and the result, unheard of in our current institutions, that one out of every 10

patients died, can only be described as a wonderfully favorable result given the conditions at the time.

Only the humanity and education of modern times have been able to improve the situation of syphilitic patients in France to the point where only one death occurs for every 50 patients in the institutions intended for them.

As a result of syphilis, attempts were made several times to exterminate the prostitutes from Paris. In particular, laws and regulations appeared in 1560, 1565 and 1619 that had this goal in mind. But of course this was never achieved, the overly strict laws only served to make things worse and people gradually got used to prostitution and syphilis as inevitable evils.

During the French Republic, the sex prostitutes in Paris, freed from all customs and restraints, walked around half-naked, with their hair hanging down, their shoulders bare and their breasts bulging. They were no longer tied to certain streets or to a certain costume. The imperial police also did very little to restrict their licentiousness. On the one hand, the prostitutes were their best agents and spies; on the other hand, they were necessary to keep the army, the mainstay of the empire, always in a good mood. The imperial era made many of these people lucky and suddenly transformed them into officers' wives, even generals, baronesses and duchesses. In particular, the Palais-Royal became their main playground at that time. Here they had some kind of cells, some magnificent rooms and galleries, and since the Palais-Royal was primarily visited by foreigners, it soon became the leading international brothel.

The return of the Bourbons once again restricted the privileges of the licentious prostitutes and the July Revolution also drove them out of their paradise, the Palais-Royal. Since that time they have lived all over the city and do not differ from respectable women either in their clothing or in their public behaviour. Only the experienced can recognize them by their entire posture.

It is currently estimated that the number of all sex prostitutes in Paris is 30,000, of which only 5,000 are under police control.

In Lyon, out of a population of 190,000, there are around 4,000 prostituted women. In general, prostitution has always been strong there, probably because of the many unmarried women who are employed in the silk factories there. The first traces of syphilis can be found in Lyon after Charles VIII's march through the Italian campaign in 1496. But in 1532 the disease was already so widespread that vigorous measures had to be taken against it, and at present it is approaching 6000 syphilitic diseases every year.

In London, brothels are not permitted by law, but nowhere is prostitution more horrible, more brutal, more hideous than there. Nowhere is the abduction of young girls and the kidnapping of small children into secret dive bars in order to raise them to be prostitutes more serious. Nowhere is the matchmaking business so bad and terrible, and so connected with plunder, robbery and murder. Nowhere are there relatively more loose women, as their number is estimated at 90,000.

As soon as night falls, one finds in every street and public place in London an incredible number of girls of the lower class, going out on their sad business. At midnight the girls gradually disappear and give way to old beggar women and worn-out prostitutes, who emerge from their hiding places to charm the drunks who are staggering back from their revelry. The immorality goes so far that even girls of eight to nine years of age parade on the streets and stand in rows in front of the theaters and offer their services.

The police develop such laxity that they calmly watch as individual tavern owners have proper lists of names of their prostitutes printed and publicly distributed, accompanied by natural history descriptions. Such a list of ladies often has a circulation of 8 to 10,000 copies in just a few days.

In the Middle Ages the general moral condition of the English people appears to have been relatively more favourable, although the immorality that prevailed at the courts of individual English rulers, namely Henry I and II, Richard I and Edward IV, suggests this that a variety of debauchery was the order of the day there too. The old, well-known English custom that every man was entitled to lead his wife to market on

a rope and sell her also points to a woman's predilection that is closely related to prostitution.

Although prostitution is tacitly tolerated in Edinburgh, it is not permitted by law. There are around 800 publicly known whores there, 600 of whom live in brothels and 200 live on their own, as well as 1,160 street prostitutes. Altogether there are almost 2,000 prostituted women in Edinburgh out of a population of 130,000 souls. Of these, almost two thirds are under the age of twenty. The Edinburgh lust prostitutes are particularly characterized by an excessive consumption of brandy, as a result of which they resemble women aged thirty and are all taken away very early. It is also strange that there are 41 mothers with their daughters in the Edinburgh brothels at the same time, of which 2 mothers have 4 each, 5 mothers each have 3, 10 mothers each have 2 and 24 mothers each have 1 daughter. It is also not a good sign for Edinburgh customs that there is a noticeably large number of pastor's daughters among the prostitutes there. As a result of strong drinking, suicide is very common among all English prostitutes. At least a third of those living in Edinburgh attempt this, and many, on average eight out of a hundred, succeed. 10 opium poisonings occurred in two consecutive nights. In Berlin, however, suicide among whores is a very rare occurrence.

In New York, prostitution has reached the highest conceivable level, most probably because of the excessive confluence of foreigners in this cosmopolitan port city. There is one whore for every 7 members of the male population. In Edinburgh there is 1 for every 30, in London there is 1 for every 10, in Paris there is 1 for every 15, in Lyon there is 1 for every 20, and in Berlin, as we shall see below, there is 1 for every 22 men.

In Petersburg you only find privileged brothels in the ports, but the illegitimate enjoyment of love is generally permitted by law and there are also a lot of prostitutes living alone there. The common Russian treats his wife more as a slave than his wife, and he proceeds from the principle that she exists only to bear burdens for him and to satisfy his animal lusts. The noble Russian women are kept very private, but in secret they are said to be even more dissolute.

There are no legal brothels in Spain either, but such brothels exist in secret and the entire female sex in Spain, just as in Italy, is almost entirely in a state of prostitution. Venereal diseases are therefore very common there among all classes and the hospital of the merciful brothers intended for them is always overcrowded.

The customs of Swiss women may have been very strict and virtuous in the past, but due to the frequent contact with young foreigners, especially with dissolute Englishmen, and due to the peculiar location between France and Italy, the cradles of prostitution, this vice is widespread there too . In particular, you can find bathing establishments in all large cities, which should actually be viewed as brothels. Particularly in the canton of Bern, almost the entire female sex is completely demoralized by the custom of the infamous kilt gang. There have always been brothels in Holland and Belgium. In particular, contact with Spain in the Middle Ages contributed to the deterioration of customs and the spread of venereal disease. And what the Spaniards left behind later fell into the hands of the French.

The Dutch and Belgian brothels usually have the peculiar arrangement that when you enter the main hall of the brothel you do not find the brothel prostitutes themselves, but only paintings of them, either hanging on the walls or gathered in a richly bound album. Each picture has a bell ring attached to it and when you touch it, the desired individual appears. - There are also legally permitted brothels in Belgium, which are only intended to send girls to men's homes on request.

The customs of the Germanic peoples were originally extremely virtuous and chaste. Tacitus in particular gives us a picture of them which makes them appear in every respect as true ideals. As a result of their contact with the Romans and later with the inhabitants of what is now France, the customs of the Germanic peoples also suffered greatly, but they nevertheless continued to stand out in an advantageous manner over most of their neighbouring peoples. Especially in the time of so-called courtly love, the female sex was given an extremely high level of respect and reverence, which became a powerful protection against various excesses.

Unfortunately, in Germany too, it was mainly the celibate clergy that initially caused the ruin of good morals. It was not just the vice of drinking, but also that of fornication that distinguished these gentlemen at that time. Two historical facts appear particularly significant in this regard: firstly, the fact that all illegitimate children were given the name of priest's children, and secondly, that the law generally applied: He who slays a priest, whom he has found in fornication with his wife or daughter, shall not be excommunicated.

In addition to the clergy, it was particularly the noble knights and gentlemen who were guilty of debauchery. The citizens and especially the trades throughout Germany adhered to the strictest moral standards. A fallen girl was severely punished and was not allowed to marry any guild craftsman; illegitimate children were also considered dishonest and were not allowed to join an immaculate guild. Adultery and other crimes of the flesh could only be atoned for by death. In particular, strict laws were used to prevent any intimate contact between engaged people before marriage.

What is striking, however, is that despite this, in almost all German Reich cities, e.g. B. Nuremberg, Geneva, Worms, Speyer, are found not only tolerated but completely privileged brothels in the early Middle Ages. Certainly in Nuremberg e.g. the brothel prostitutes formed a peculiar association, not unlike an honourable guild, which had its own special rights and customs. Yes, in Nuremberg, for example, the brothel girls formed a peculiar, not dissimilar, association to a respectable guild, which had special rights and customs. In particular, they annually elected a new brothel queen, which was confirmed and formally sworn in by the authorities and she was authorized to prosecute all streetwalkers as not guild-worthy botchers. In many places, anyone who committed violence against a traveling woman (as the whores were called back then) was punished with death, so that the principle of Roman law, stuprum non committitur cum meritrice, had no validity in German law. No less did the prostitutes have their own costume, which, although initially invented to their shame, gradually took the place of a uniform.

At that time when extramarital sex was so frowned upon for the female sex, the institution of brothels could not be dispensed with, since there had to be some excuse for the outbursts of raw sensuality.

However, this strict moral state prevailed almost only in the larger imperial cities, where it found extremely energetic support in the guild system, which was so powerful at the time. In the countryside and especially in the many knight's castles and at the courts of the small princes there was a very desolate life and hustle and bustle. Here the Crusades and the knowledge of oriental debauchery that resulted from them had already caused a decline in all customs at an early stage.

In the last years before the Reformation, this moral decline had gradually spread throughout Germany. In particular, two types of popular entertainment, bathing and dancing, were abused as a cover for fornication, so that almost all bathing establishments and dance houses could be viewed as brothels. Many of the festivals that were originally religious in nature, that is. the Fools' Festival, the Donkey Festival, the pilgrimages, etc., had recently degenerated into pure orgies.

It was mainly the Reformation that deserved the credit for helping to restore declining morality. It had a particular impact in this regard through the abolition of celibacy and the destruction of the monasteries, some of which were described at the time as veritable brothels. Unfortunately, the unfortunate Thirty Years' War almost completely nipped this golden seed of the Reformation in the bud. It spread robbery, plunder, fornication and crime, fear and terror across all regions of Germany and broke all ties of law and religion in many places. It took a long time before people were able to recover from the aftermath of this unfortunate war and when the blessing of peace finally began to take effect, the reflection of the age of Louis XIV sent its devastating rays over to Germany and gradually created a situation here of immorality, which differed from that prevailing in France in no way other than the national difference that exists between the French and German national characters.

While the institute of brothels survived in most cities, fornication outside of them also became more and more common and the institute of streetwalkers developed in daily increasing progressions. The brothels

ultimately lost their purpose and were completely abolished in many places. At the same time, the bad habits of concubinage became more and more widespread, so that serious legislative measures had to be taken against them.

The current extraordinary education of the German people has, on the one hand, acted as a hindrance to the brutal external outbreaks of fornication, but on the other hand, it has also contributed significantly to the spread of general immorality and the sad lack of nourishment of our times has stepped aside here as a powerful ally..

In Germany, prostitution has developed the most in Vienna. Although there are no legal brothels here, the number of whores is legion. In general, the largest half of the female sex there is more or less in a state of prostitution. A noticeably large number of married women, especially those who belong to the better classes, gather around themselves a circle of admirers, sometimes larger, sometimes smaller, against whose wishes she is not inexorable, partly out of a desire for gain, partly out of sensuality, and the institute of House friends are flourishing nowhere near Italy more than in Vienna. According to the assurances of many credible travellers in Vienna, it is not uncommon even for women of better status to allow the first available man, whose physical appearance particularly corresponds to their wishes, to be lured to them through the mediation of their chambermaids, partly through money, partly through all the arts of seduction, of making oneself inclined. Especially at the end of the last century things must have been very bad in this regard in Vienna and a book published in 1784: “The Gallantries of Vienna Collected on a Trip and Described in Letters by a Berliner” („die Galanterieen Wiens auf einer Reise gesammelt und in Briefen geschildert von einem Berliner“) tells us wonderful things about such goings on. Under these circumstances, it goes without saying that the syphilitic disease is widespread in Vienna, especially among the higher classes.

The rulers of Austria had well understood what dangers to the general welfare could arise from this tendency of the inhabitants of their residence and they had tried to counteract it by setting up a special chastity commission.

This commission kept its agents in every house and hideout. Nobody was sure to be surprised by the chastity guards in the dark of night and to be dragged with their beautiful woman before the tribunal of the imaginary Inquisition and forced without mercy into marriage. In particular, every, even the most remote, hint of a marriage promise, even if it had been made to the most vile, reprobate street prostitute, created an irrevocable obligation.

There is no need to be assured that this arrangement completely failed in its purpose; it caused all kinds of family misfortunes; it only encouraged general immorality by causing public scandal and creating the most sophisticated intrigues; and it only made the female sex even more inclined to the wishes of men , since in accordance with this there was less to fear. Emperor Joseph therefore rightly abolished the entire institution.

Next to Vienna, Berlin and Hamburg are fighting over preference when it comes to breeding prostitution. As far as Berlin is concerned, we refer to the further content of our work. As far as Hamburg is concerned, as we see below, there is a peculiar interaction with Berlin in terms of prostitution. Just as Sicily was the granary of Rome, Hamburg is the pantry that supplied Berlin with brothel prostitutes for many years. Hamburg has the most brothels in Germany and these are recruited with great ease from the strong population that inhabits the entire coast of the Baltic and North Seas. The so-called Hamburger Berg, on which most of Hamburg's brothels are located, has achieved notoriety all over the world.

Incidentally, the excessively large number of brothels in Hamburg does not in any way allow us to conclude that there is general rampant immorality there; rather, it is mainly caused by Hamburg's status as Germany's first seaside city. As a result of this characteristic, Hamburg is visited every year by a countless number of sailors and seafarers from all countries. Due to the nature of his status, the sailor cannot lead a regulated marital life, his stay at sea is a long state of deprivation and the few days that he is granted on land are part of the most unbridled debauchery. For the sailors, therefore, brothels are an indispensable necessity of life, and every sensible port police will consider the

establishment of them to be one of their first duties and one of the most effective means of preventing excesses and brutalities. In addition to this need of the sailors, there is also the need of countless foreigners and the fact already mentioned above that Hamburg has become, so to speak, the main shipping point for the trade that is undeniably carried on with brothel prostitutes and mistresses throughout our civilized Germany. Apart from Hamburg, brothels can also be found in most other cities near the sea, namely in Königsberg, Bremen, Rostock, Lübeck, Danzig, Stettin, etc. There are three of them in Königsberg.

Next to the lakeside towns, particularly large fairgrounds and seaside resorts form favourable terrain for prostitution. In Leipzig, Braunschweig and Frankfurt in particular, a large number of entertainment women gather during trade fairs, and a larger or smaller number of brothels are formed in every seaside resort visited during the bathing season.

But prostitution in seaside resorts is precisely the most dangerous thing imaginable; The prostitutes that one finds there are usually extremely sophisticated and have been in their business for a very long time, as significant experience is required to be able to travel from one resort to the other. The men who gather in seaside resorts are mostly unhealthy and, especially in the higher classes, often suffer from old venereal ailments.

So for some people, staying in the pool becomes more of a source of suffering than of salvation, and there can be no more urgent duty for the pool police officers than monitoring the prostitution conditions prevailing at their station locations.

In addition to the sea and trading towns and the seaside resorts, one finds more or less brothels and prostitutes, especially in university towns and in garrisons. However, such provincial towns are usually recruited from the abundance of residences and lakeside towns and it is much easier to monitor prostitution in them than there, since on the one hand the area is not so large and on the other hand almost every trace of syphilitic infection detected by the doctors present is discovered quickly.

There are no brothels in Dresden, Breslau, Munich and Cassel, but prostitution there also leaves little to be desired. Pious Munich in particular is the scene of countless secret sins, since it is an old experience that pietism and Jesuitism usually form the main pillars of fornication.

We will return to the state of prostitution in Wroclaw later.

Now a few words about the state of prostitution in the countryside. People usually believe that morals are much better there than in the cities, but this belief is very mistaken. Of course, brothels and professional whores cannot exist in the countryside, but almost every farm maid there becomes a secret-whore. It is unbelievable the debauchery that goes on in the villages, especially between the male and female servants. Every barn, every threshing floor, every haystack, every forest becomes a witness to this, and the landowners, farm managers and forest officials usually set the worst example in this regard. In particular, it has a detrimental effect on morality when, in hot summers, people of different sexes work together in the fields in a half-naked state and in completely remote areas for days on end and rest together. Nowhere do child murders, abortions, forced breeding, etc. occur more frequently than in the countryside, and it is only due to the inadequate police facilities usually existing there that these crimes are so rarely discussed. The landlord is usually the police administrator himself, but he also has to bear the costs of the police and court administration. It is therefore in his interest that as few crimes as possible are reported so that the costs are as low as possible.

In more recent times, the military constitution of most states and especially that of the Prussian state, in accordance with which every farm boy in a large city is trained to be a soldier for several years, has indeed given the great blessing that the education and enlightenment of the cities has also been spread over the countryside, but it has also brought with it the great disadvantage that the inhabitants of the countryside have been inoculated with most of the vices and infirmities of the large cities.

Venereal diseases are also often found in the countryside, indeed there are entire villages that have been infected by them, and nowhere can they be found more outdated, more dangerous and more difficult to cure than there, because people are not properly informed about the nature of

the disease and because there is of course less good medical care there than in the cities.

In recent times, syphilis has generally assumed a less malignant character in large cities. Partly the poisonous substance of the disease has dulled itself down, but partly we also owe this beneficial phenomenon to the skill of our doctors and the vigilance of our police authorities.

Second Chapter.

A Special history of Berlin prostitution.

The development of prostitution in Berlin, before this city expanded to its present enormous size, kept pretty much the same pace with the general moral condition that has always prevailed in Germany. At least at that time there was neither any outstanding morality nor immorality, but Berlin consistently followed the advantageous institutions of the imperial estates just mentioned.

The information that has come down to us about the state of prostitution in Berlin from the Middle Ages and even from modern times is extremely poor and uncertain. The files of the police headquarters in Berlin, insofar as they relate to prostitution, only begin in 1790. In the archives of the magistrate and in the communications of the Berlin chroniclers there are only slight indications of the conditions in question here.

In the fifth volume of his diplomatic contributions to the history of the city of Berlin, Mr. Fidicin has already compiled the material provided in the magistrate's acts and in the older historical works so exhaustively that we can only repeat what he says in the designated place as follows:

“German customary law required that one be married to a virtuous and immaculate virgin and the term “whore-child” was considered the worst insult.”

“The first German codes prescribe shameful punishments for fornication and individual Germanic tribes went so far as to kill and burn their daughters who had committed a misstep in the older household so that every trace of them would be eradicated. This harshness disappeared when the clergy knew how to gain direct influence on the decision of criminal crimes and brought them before the spiritual judgment seat under the name of sins. The punishments were the so-called church fines. The process that developed here in Berlin therefore seems strange. The

spiritual law was allowed to take its course, but its punishments were found to be too lenient. It was recognized that this leniency had to be given a serious counterweight if one did not want to fear the most detrimental consequences for the moral state of civil society. Added to this was the fact that there were a large number of celibate clergymen in Berlin who did not have the best reputation for chastity among the Berlin chemists; At least one passage in the old Berlin city book suggests something like this, in which it is said that priests and laymen will rarely be good friends, which is due to the priests' lack of chastity. ”

“Canon law, which decreed the celibacy of clergy and was of great force in matrimonial matters, contributed not a little to the toleration of unchastity; even considering it a work of mercy if someone chose a defiled person to be his wife. The Berlin jury law, which generally recognizes this statute, stipulates that no legitimate children would be produced in such a marriage and that they could receive neither fief nor inheritance. ”

“Adultery was still punished with death at the end of the sixteenth century. In 1584, Ursula Ziesemer was drowned and Caspar Hertz was beheaded because both had committed adultery for a long time, and in 1592 the Maiden servant and the town fishmonger were beheaded because they had slept with Bellin's wife. ”

“But matchmakers were also dealt with particularly harshly. Around the year 1390, Jesmann and his wife, together with one Peter Ryke, brought their daughter to the order's commander in Tempelhof, whom he had promised to dress beautifully and to keep well, but to make her rich, in order to satisfy his lusts. This act was betrayed and the matchmakers were burned. ”

“Mathias' wife, who helped ensure that Jakob von dem Ryne was able to enjoy and kidnap another's wife, was also punished by burning. ”

“If a virgin fell, she had to go her whole life with her head shaved and with a veil or cloak of linen thrown over her head. According to the accounts of the sixteenth century, the fallen girls had to come to the town hall, where the beadle shaved their hair and clothed them with this veil.

The same punishment was also meted out to widows who had tolerated sexual intercourse during their widowhood. However, the guilds were particularly strict about the fact that women with bad reputations were not allowed to appear at the trade festivals, and every master who wanted to get married had to introduce his bride to the trade, and careful research was carried out into her integrity.*) But anyone who, contrary to the regulations of the Guild, married a reproachful person, was expelled from the guild. ” **)

“In addition to these honorary punishments, adulterous people were also physically punished, for which fines had been imposed since the sixteenth century.”

“In order to prevent immorality between male and female people, the trades had completely prohibited contact with immoral women and also stipulated that if someone in the trade had sex with his bride before the wedding, he should be expelled from the guild. ”

“Incidentally, the punishments for cheating and indecency had already changed greatly in the seventeenth century. According to a council statute from 1607, fallen virgins were allowed to keep their hair if they paid a considerable fine to have it combed. There is also no longer any trace of such people wearing veils. These fines, in which it was initially noted in the combing invoice that they were paid for the hair, were later levied simply as police fines for impregnation outside of marriage, but no longer appear in the invoices after 1716. ”

*) Guild statutes of the white tanners from 1577, the cloth makers from 1579, the money dealers from 1579, the shopkeepers from 1600, the locksmiths from 1603, the bricklayers from 1665, the potters from 1669, the furriers from 1672, the butchers from the same year and the Journeymen carpenters from 1683.

**) Privilege for the bathers and surgeons from 1677.

“In 1653, adultery was still punished with exposure to the pillory, lashings and eternal expulsion from the country, but in extenuating circumstances it was also punished with fines and church fines. ”

“It is certainly obvious how detrimental the violation of the moral laws of individuals had to be to the well-being of entire families in earlier times, and if, in addition to the great concern for the promotion of good morals, the city authorities tolerated public houses of pleasure, which seems to be in sharp contrast to the spirit of the time, this can only be explained by the intention to create a means of diversion from the vice of immorality and to choose the least of two evils. In all the larger cities of the German Empire, the custom of keeping sexual prostitutes under public protection seems to have been the order of the day. This was also done quite openly, so that in contracts concerning the payments of a debtor to his creditor, in so far as the creditor, according to the earlier custom, would step in if the payment obligation was not fulfilled, i.e. would stay in an inn at the debtor's expense until the payment was made, it was also customary to determine how much women's money should be given to the creditor in order to compensate him for his absence from his spouse. ”

“In Berlin too, people didn’t think any differently on this point. When in 1410 the city invited Dietrich von Quitzow to banquets and festivities, it looked for everything that could give pleasure to this knight, whom it would like to keep as a friend. In addition to other pleasures, he was treated to, as Angelus puts it in his Annals, “beautiful women.” Around the same time, public prostitutes were not only tolerated, but there was a formally privileged brothel, from which the town council received a quarterly fee of half a groschen for its supervision. In order to distinguish the sexy prostitutes from the honest women and virgins, according to the council statutes of 1486, they had to wear small cloaks in the form of veils on their heads. This usage still existed in 1584. In the treasury invoice for that year there is an issue of 28 gr. for a veil with which the young whore, the Krum Becken's daughter, was clothed. ”

“Transgressions of the professional whores, which gave rise to a public scandal, and sexual fornication were severely reprimanded. In the fifteenth century the punishment of flogging and expulsion by the bailiff seems to have been common; In 1580 the executioner was given a drum to drum out of the city whores who were no longer tolerated in the city because of crimes or who committed fornication outside the brothel. On

the other hand, they enjoyed the protection of the authorities just as well as other residents; and the Berlin jury law already decreed that anyone who would break the peace of traveling women (as already noted above, this was the name given to the prostitutes who moved from place to place for work) and local court prostitutes should be punished as a peacebreaker. The women's house or brothel was located on what is now Rosenstrasse, which used to be called Hurengasse, not far from the city wall, in such a way that public scandal was avoided as much as possible. Nearby, in what is now Heidereitergasse, which was formerly called Büttel - or Bödelgasse, the executioner lived until 1724, who in earlier times had jurisdiction over common women. In Cologne, because there was no bailiff there, they were supervised by a specially appointed servant, the Jungfernknechte (maidservant), and it seems as if the prostitutes had their stay there in the small Spreegasse, and that the Jungfernbrücke got its name from them."

"Unsanctioned marriages were not tolerated at all; on the contrary, there was a law that persons living together illegitimately were to be expelled from Berlin, and from time-to-time attempts were made to suppress the cause of the evil, lust, by removing harlots and prostitutes from the city and its immediate surroundings, but later they always returned to tolerating public houses of pleasure. In 1607, the town council again received the first order from the Elector to diligently investigate whores and suspicious women's rooms, and also not to spare the court servants who allow access to such places in the event of the loss in the town courts. During the Thirty Years' War, less attention seems to have been paid to this matter, and there is nothing relating to it from the time of the Great Elector either. During the reign of Frederick III, the number of prostitutes in the city and its immediate surroundings, who engaged in all kinds of frivolity and wickedness in taverns, cellars and corners, in the evening and at night in the streets, had increased so much that in 1690 the first order was issued to the councils in Berlin, Cologne and on Friedrichswerder to pick up such persons and deliver them to the penitentiary and spinning house in Spandow. In Dorotheenstadt, too, at the instigation of Dr. Friedrich. Wolter, the magistrate also received an order in 1698 to abolish the infamous and scandalous houses. The evil was, however, too deeply rooted there, and the lack of success showed

how difficult it was to eradicate. The harbouring of dissolute women was strictly forbidden, and the magistrates in the individual parts of the city had the duty to track down such suspicious subjects and to have the small cellars, tea, coffee and gambling houses inspected weekly by the officials. Those who harbored dissolute women were fined that had to be payed to the treasury, but those who were harbored were seized, punished with caning and expelled by being led by the executioner for show through the alleys with rods tied to their backs and finally out the gate."

"A visit to the whorehouses and brothels in 1717 led to the conviction that the dissolute women were mostly soldiers' children who, due to a lack of education and proper business, had made vice their trade. The spinning houses and prisons were filled all too soon, and all the previous means of destroying the evil were, of course, not sufficient to eradicate it at its roots. But other means were not immediately known to be used, and so people felt compelled to provide a new remedy for the tendency to debauchery through the greater tolerance of public houses of pleasure, which were more subject to police supervision. The number of such houses increased with the increase in population and the influx of many foreigners and the expansion of the garrison under King Frederick II. more and more, so that in 1780 there were a hundred of these houses, in each of which up to nine girls were kept. These were divided into three classes. The lowest were those in which the girls appeared only in ordinary bonnets and caps and in bourgeois dress; These were mostly only visited by sailors from Hamburg and Amsterdam. In the second grade, the girls were already parading in booths with painted faces, but they only existed in remote corners of the city, had little fancy and were visited by ordinary tradesmen. The third was the class of the more reputable taverns, i.e. such as tobacco smoking establishments where the wenches also presented themselves in booths but were treated by the innkeeper as proper young ladies. In these places, the girls were not providing services within the establishment, and nothing else was allowed but that all arrangements should be made with them."

So much for Fidicin's communications. - We only have to add that

1) the executioner of Berlin also had complete jurisdiction over the prostitutes living in Rosenstrasse. They could only be prosecuted by him and he exercised an extended right of punishment over them, and

2) that the baths, which in the Middle Ages were located on the "Krögel" street in Berlin, were very often misused as a cover for prostitution, in that the richer and more distinguished classes of the inhabitants came there with prostitutes or with their girlfriends and entered the baths with them. Conrad Schütze, the emissary of the Archbishop of Magdeburg, was famously beaten to death by the citizens of Berlin in 1322 because he had taken the liberty of offering a Berlin citizen to go to the baths with him. Strangely enough, the first Berlin brothel was located where the Berlin criminal prisons currently stand.

The oldest existing Berlin brothel regulations, which date from around 1700 and were valid until 1792, read literally:

1) This saloon is of course not legally permitted, but it is only tolerated as a necessary evil.

2) Every landlord is obliged to report it to the quarter commissioner as soon as a girl leaves him. The same applies when he gets a new one.

3) No landlord is allowed to keep more girls in his house than are in his contract.

4) He can only accept a new candidate if a position is open to them.

5) In order to maintain the health of the clients as well as the girls themselves, an appointed forensic surgeon must visit all girls of this type in each quarter every 14 days.

6) Each girl must give the surgeon two groschen for his service.

7) The surgeon is obliged to indicate to the landlord that the girl should stay in her room if he notices the slightest sign of infection.

8) The landlord must comply with this announcement precisely and punctually; otherwise he will have to bear the cost of all the illnesses that may prove to have been inherited from one of his girls.

9) If the girl is infected to such an extent that she cannot be cured by mere external cleansing and abstinence, the surgeon sends her to the Charité Hospital, where she is cared for free of charge in the pavilion.

10) The girls' debts must be paid when one landlord redeems them from the other.

11) This also applies if you want to do business for yourself.

12) But if the girl wants to leave this way of life completely and seek services, she will be absolved of the guilt if she files a complaint with the judge about her debts.

13) No landlord should pay more than 4 or 5 Reichsthaler (Rthlr.). rent for a girl he buys from another.

14) Every innkeeper who has music must pay 6 Gr. (Groschen) every day for permission to employ his musicians to play. The money raised is intended for the benefit of the poorhouses.

From the last decade of the last century onwards, the files of the Berlin Police-Headquarters provide very specific and comprehensive information on our topic.

These files begin with a most interesting report of the then police-director, privy war councillor Baron von. Eisenhardt, on January 11, 1791, to the General-Directorate, then forming the ministerial-authority concerned, in which he declares that the regulations concerning brothels communicated above no longer meet the requirements of a regulated police administration in any way and in which he submits the draft of the well-known brothel regulations which were later enacted in 1792. In particular, however, in this report he proposes the establishment of the

Whore Healing-Fund, an institution which later had such beneficial consequences for many years, the importance of which the layman can hardly measure. The contents of the report include the following, that

1) at that time there were a large number of prostitutes registered with the police, some of whom lived in licensed brothels and others of their own accord in almost all the streets of the city,

2) that there were also many street prostitutes, who, however, as soon as one became aware of their activities, were regularly visited by a doctor, just like the registered prostitutes. In the Berlin quarter alone there were 140,

3) that almost all of the prostitutes at the time were very young and especially under 24 years old,

4) that the sick prostitutes were admitted to the Charitée hospital and cured there, but that, since no one paid the treatment costs for them, they were put in the workhouse following their healing and had to work off their treatment costs there and that as a result of this harsh arrangement every sick prostitute tried to avoid treatment as much as possible, which led to a very dangerous spread of venereal evils.

In the subsequent rescript of the General Directory of February 1791, the proposals of Mr. von Eisenhardt were approved throughout, only a more detailed discussion of them was considered necessary. This rescript is of the greatest importance, as the principles and views developed in it are those according to which the prostitution-conditions of the city of Berlin and the entire Prussian state have been monitored up to the present day, i.e. for more than half a century. We are sharing it here in its entirety:

His Royal Majesty of Prussia, Our Most Gracious Lord, has read with great favour the report of the 11th from the Privy War Councillor and Police Director von Eisenhardt with the included draft "Regulations for Brothels" due to his vital concern about the venereal contagions and the pervertions which give rise to them. With a confluence of people of the male sex in a large city, some of whom are not yet in a position to

marry, and indeed at the age at which the mating instinct rages most violently, while others, according to their situation and destiny, will never be able to do so, brothels are unfortunately a necessary evil in order to avoid major disorders that cannot be controlled by law or force and that arise from an unrestrained heat. But since at the same time such establishments are only to be tolerated as contrary to morality, they cannot be established by public laws, which would always entail a certain degree of approval, without causing inconvenience and other detrimental consequences for morality. On the other hand, the purpose cannot be achieved if certain penal laws are not enacted against those who are neither prostitutes nor brothel-keepers and procurers, and these laws must be generally known, because otherwise the punishment for the offense could not take place. These public laws, however, without condoning filthy fornication, would only be allowed to concentrate on this.

1) whoever seduces a woman to engage in a sexual trade with her body and takes part in such seduction will be sentenced to one year in prison or penitentiary, and if this crime is repeated, in addition to the punishment being doubled, he will receive a dust broom (thrashing?) and be expelled from the country.

2) that a man or woman afflicted with venereal disease who is convicted of having had sexual intercourse in such a condition and of infecting the other person, in addition to reimbursement of the treatment costs and any other interest, will serve three months in prison or a penitentiary, or be fined one hundred Thaler.

ad 1. has already taken place in the draft of the General Code 1. Abth 3. lit 8. sect 11. §. 810. But since those who are guilty of such seductions will hardly read the law; so it will be good to draft a special publicandum about this for His Royal Majesty's most immediate execution and to make it generally known hereafter; For experience has so far proven in many ways that young, simple girls from small towns have been lured into whorehouses against their intentions through the most deceitful and shameful means, and have been forced into their unfortunate situation, as it were. In this regard, strictness is just and necessary.

ad. 2. the code of law is included in the designated place §. 817-819 only against contagious whores but not against men who disclose their malady, although the punishment against them does not serve the purpose and is just. Even though, for various reasons, cases may be rare in which a man could be convicted of vulgar and criminal infection, they are nevertheless not impossible, especially among the lower class of people, and the punishment would make them more cautious in this regard, since so far nothing but their possible inability to have sexual intercourse has prevented them from disclosing their illness.

As far as the special facilities for brothels and prostitutes are concerned, and the regulations designed for them, this is the case here

1) In general, the main focus is to ensure that only the satisfaction of the animal urge is satisfied, but that anything that can promote lust, that is, to abuse the tolerance of a necessary evil, is prevented as much as possible.. In the end, the draft regulations will have to be supplemented both for the innkeepers and the prostitutes they maintain, as well as for the prostitutes who work independantly:

   that these prostitutes are not allowed to increase their appeal with make-up and distinguishing clothing, and even less to attract and invite passers-by on the street, in front of the house and from the window, under severe punishment;

   for this is not only contrary to public morality, but is especially dangerous for male youth, and the means of increasing the profits of the people engaged in such activity are not to be favored; but whoever wishes to visit them will have the opportunity of knowing their whereabouts.

2) For the same reasons, although landlords of harlots may not be entirely forbidden to serve refreshments to their guests, they are not to be permitted to keep wine and other strong drinks for them or to have them fetched and served to them, since this may cause other debauchery as well as greater incitement to lust.
3) Whoremongers especially seek to procure young, blossoming girls. Moreover, as it is generally thought that this cannot be done

in any other way than through shameful seduction, this also serves us, contrary to the principle to be observed, to promote lust only too much. For this reason, no prostitute must entrap a fresh subject who has not yet been in a brothel other than after prior presentation to the police and authorization.

The police, however, must be instructed to ensure that no minor is allowed to indulge in such a way of life if she has not previously engaged in degrading fornication on her own account and made a trade out of it; adult women, on the other hand, who are under no other authority, may be left to their own choice and determination in this respect.

With regard to the measures to be taken and regulations to be issued against infections, the following should also be added:

1) that, assuming that there are certain characteristics by which one can recognize or suspect the infection through appearance, through examination and through the sensations aroused thereby, as in which skilful regimental-surgeons will give instruction, the whoremongers and their prostitutes, as well as the known whores in business for themselves, must be well instructed by the surgeons forensics, and, where they discover a venereal disease in the one they desire, or only find cause to suspect it, they must be instructed to abstain from it. There will be no lack of opportunity for such observations and tests in a state where shamelessness is put out of sight. Even more necessary and reliable, however, will be this instruction to the harlots and their prostitutes to sense in themselves a contagion that has occurred and the beginning of the evil, and thus to avoid further communication of the same.
2) the contagious male cannot be overlooked with regards to punishment; So if the infected person has symptoms and passes on the infection; then they will have to be condemned with just satisfaction and, moreover, will have to be punished. The punishments meted out to the infected and other contagious prostitutes in the brothels must also be suffered by the whorekeepers, in that, even if they plead to be innocent in one case or another, their co-punishment is nevertheless for the

common good, as a business that is tolerated by them Office, is to be viewed.

3) the penalties incurred in money will be applied for the benefit of the institutions against the infections.
4) since among the lower classes venereal diseases are probably spread most by street-harlotry, and the regulations to be given to brothels and prostitutes operating on their own premises can be applied and practiced all the less with street prostitutes, as very many of them, who go out in the evening to catch customers, occupy themselves during the day with spinning and other work; If they continue to be tolerated, there is no way to counteract the evil they cause, and they should not be tolerated at all; but the streets should be kept clean of them, the night watchmen, police and patrols, and possibly also the poor watchmen should be instructed to apprehend them, and they should be encouraged to do so by small rewards to be taken from the harlot fines for each case of prosecution. However, they would have to be instructed not to assault innocent women, which is a precautionary measure.
5) this is necessary in the case of entertained mistresses and those who are only involved with a lover, since error in this respect, if it affects a truly or apparently innocent person, would create bad impressions against the authorities and their institutions, would irreparably ruin the honour and happiness of the person concerned, even in the first case, and it is therefore always better to overlook one and other guilty persons through uncertainty than to apprehend a single innocent person.
6) Because many women who belong to the garrison are involved in whoredom and fornication, the same close supervision and caution should be given to the government.
7) with the soldiers it will be particularly important that they are diligently visited, and this must be done in particular when they are on leave, as much as possible, because they spread the infection in the province and because of the lack of medicine in

the countryside it causes incomparably greater damage than in the city.

Eisenhardt must then supplement the draft regulations that are attached and send them back; However, if, based on his experience, there should be concerns about one or another point, he should indicate these and the reasons for them.

Incidentally, the regulations to be drawn up will have to be printed, but will only be communicated to those who are concerned and who have to observe its provisions.

Signatum Berlin the 5th of February 1791.
On Sr. KM. general special order.

von. Boss.

In accordance with the guiding principles developed in this rescript, the well-known brothel-regulations of February 2, 1792, which bear the title:

„Ordinance against the seduction of young girls into brothels “and to prevent the spread of venereal evils.”

The most important provisions of this rather extensive ordinance are as follows:

1) No one may set up a brothel without the permission of the police authorities.

2) Every prostitute to be taken into such an establishment, even if it is approved, must first be presented to the police-authorities and, with their cooperation, conclude a written contract with the brothel keeper.

3) No underage woman may be tolerated in a brothel.

4) Every brothel prostitute can leave the brothel at any moment if she wants to adopt a better lifestyle. It must not be withheld under any pretext, not even because of debt. However, if a prostitute wants to move from one brothel to another, her contract must be terminated within three months.

5) The prostitutes are not allowed to invite a man to their place by signalling or waving.

6) No brothel owner is allowed to serve hard liquor to his guests.

7) All brothels must be closed at 12 o'clock at night.

8) A whore's-healing-fund will be set up, to which every woman suspected of fornication must contribute, but at the expense of which every contributor can find treatment and food if she falls ill. The income from this fund, which is managed by the Police authority, is obtained in the following way:

    a. every prostitute must pay 7½ Sgr. per month,

    b. for the drawing up of every contract to be concluded between a prostitute and a landlord, 10 Sgr. be paid,

    c. all fines to be paid by the prostitutes and innkeepers for contraventions go to the cash register

9) Brothels shall only be allowed in remote streets.

10) Street whores should not be tolerated at all.

11) Every whore should be given a copy of the regulations and a printed message on the nature and identifying signs of venereal diseases.

There were very severe penalties for violating these regulations. When the land law was formed, a new addition was made to it by enacting Part II, Title 20, pp. 996-1026, as follows:

§. 996. Procurers who seduce young people or married people into debauchery, give them the opportunity to do so, or are otherwise encouraging, are subject to imprisonment or other penal labor for a period of six months to two years.

§. 997. Have they made a business out of this kind of pandering? then there should be a two to three year prison sentence; these strengthened

with a welcome and farewell; and such a criminal, at the conclusion, will be banished forever from his previous place of residence.

§. 998. If parents, educators, or any others to whose supervision young people are entrusted, are guilty of such a shameful association of their children, pupils, or subordinates, the duration of the prison sentence imposed on them will be doubled and made even more severe .

§. 999. Dissolute women who want to trade with their bodies must go to the whorehouses tolerated under the supervision of the state.

§. 1000. Such public houses are to be tolerated only in large, populous cities, and not other than in remote streets and very distant places.

§. 1001. But even in these cases, no one should attempt to start such a whore business without the express permission of the local police authorities, subject to a prison sentence of one to two years.

§. 1002. The police must keep such houses under constant, very close supervision; and carry out frequent visits with the involvement of a doctor; also taking all measures to help prevent the further spread of venereal diseases.

§. 1003. The police also should not allow the sale of intoxicating drinks in such houses.

§. 1004. Without the prior knowledge and permission of the police, no whorehouse owner should take in a woman with a fine of fifty thalers for each case of violation.

§. 1005. If an innocent person has been brought into such a house through cunning or force with the prior knowledge or permission of the landlord, the latter will forfeit his license and receive a six to ten year prison sentence, along with welcome and farewell.

§. 1006. Such criminals should not be allowed to continue operating such a business under any pretext.

§. 1007. Minor females shall not be admitted to such houses, and if it is nevertheless done without notification, or even against the prohibition of the police, the landlord or landlady shall be punished with one to two years imprisonment or penal servitude.

§. 1008. If a woman is pregnant in such a house, the whore-landlady must report this to the police authorities as soon as she has found out.

§. 1009. If she fails to do this and there is a secret birth or even child murder, the whore landlady has the §. 928 certain punishment forfeited.

§. 1010. The whore's landlady must provide food for such a person during the weeks if there is no public institution to provide food for the woman who has recently given birth.

§. 1011. However, the same reserves the right to demand compensation from the male parent or, if this cannot be determined, from the mother herself, or from the poor fund.

§. 1012. As soon as the child has been weaned, it must be taken away from the mother, and at the expense of those who, according to the provisions of the second title §. 612 - 632 have the responsibility and the infant is fed and cared for, but otherwise at public expense.

§. 1013. If a woman is infected with a venereal disease in such a house, the landlady must immediately report it to the police and, according to their order, ensure treatment and prevention of further infection.

§. 1014. If she fails to do this, she will be sentenced to three months in prison for the first time; In the event of a repeat offense, however, a six-month prison sentence with welcome and farewell will be forfeited.

§. 1015. If the infected woman has concealed her illness and thereby given rise to the further spread of the disease, she should be sentenced to six months to one year in prison, along with a welcome and farewell.

§. 1016. In general, the police must try to prevent the spread of venereal disease through appropriate measures.

§. 1017. If thefts, fights or other crimes occur in such a house, the landlord of the injured party, who cannot obtain compensation in any other way, is always arrested for this.

§. 1018. He is also suspected of participation in the crime as long as the opposite cannot be determined.

§. 1019. If the whorekeepers have not used all possible means and care to prevent such crimes, they should be punished with a fine or corporal punishment, depending on the negligence committed.

§. 1020. The exit from the whorehouse must not be hindered or made difficult for any woman who has previously been there and who wants to change her way of life and nourish herself in an honorable way.

§. 1021. Even because of advances given or other debts incurred, the landlord may not detain such a person against their will if the claim is lost.

§. 1022. Everything that has happened so far §. 1000 - 1021 was decreed, takes place both because of the whore landlords and landladies.

§. 1023. Women who make a business of fornication without expressly placing themselves under the special supervision of the police should be caught and sentenced to three months' labor in prison.

§. 1024. After serving their sentence, they are to be delivered to workhouses and kept there until they decide and have the opportunity to find honest accommodation.

§. 1025. But people who otherwise comply with §. 1023. 1024 who have been subject to a certain punishment will be spared that if they properly report their pregnancy and behave in accordance with the regulations when giving birth.

§. 1026. All persons who do not live in whorehouses and who know that they are afflicted with a venereal disease, but nevertheless mix with others carnally and become infected with it again, will be subject to a three-month prison - or penal sentence.

Various modifications to the brothel-regulations were also made from time to time through ministerial-rescripts. In particular, the Ministerial-Rescript of November 25, 1795, which strictly prohibited the admission of public prostitutes to dance floors and the connection of brothels with dance establishments, was of great importance because this measure deprived the brothel owners of a large part of their income and a whole special means of transport for fornication was cleared away.

When the healing fund was set up, the number of contributing prostitutes, including those identified by the police, was:

in June 1792	311.
In July it fell to	269.
In August.to	268.
In September to	249.
In October it rose again to	258.

This number is certainly significant when one considers that Berlin did not yet have 150,000 inhabitants at that time.

By the way, there was no special personnel for the moral police in Berlin at that time, but this branch of the police administration was handled almost exclusively by the clerk of the healing fund and by the judicial surgeons. Although they tried to identify every woman suspected of fornication, they contented themselves with getting them to contribute to the health fund and in their operations they had the interest of the fund in mind rather than that of general morality, so that compliance with brothel regulations was not particularly strict.

Nevertheless, it soon became apparent that the fund was unable to survive due to the insignificance of its deposits. Food for each sick prostitute at the Charité cost 3 Thlr 16 Gr. per month., each was sick for an average of 2 months, but many also required 15 or 16 months to heal. Since each whore only paid 6 Gr. monthly, so the fund could only exist if usually no more than about one 15th part of the contributors had been in the Charite.

However, this favorable ratio was never achieved; on the contrary, almost every prostitute fell ill twice every year - and often a tenth of them were in the Charité.

It was therefore decreed by the rescript of December 22, 1795 that all prostitutes should be divided into three classes according to an approximate estimate of their income, and that the prostitutes

of the first class monthly	1 Thlr.
of the second class monthly	16 Gr.
of the third class monthly	8 Gr.

should contribute to the healing fund.

Later, however, a new increase occurred so that the whores

der ersten Klasse monatlich	2 Thlr.
der zweiten Klasse monatl.	1 Thlr.
der dritten Klasse monatl.	20 Sgr.

had to pay.- Also, the annual tax payable to the police box office of the brothel owners, which was initially only

for brothels of the first class	20 Thlr.
for brothels of the second class	10 Thlr.
for brothels of the third class	5 Thlr.

was increased to 10 Thlr over time for third class brothels. However, it was expressly decreed in a rescript dated October 8, 1818 that these taxes should not have the nature of a trade tax, since the principle of Alexander Severus was maintained that it was not appropriate to the dignity of the state to take advantage of the brothel keepers' business

When the brothels were first classified in 1795, the proportions were as follows:

At that time there were a total of 54 brothels. Of these, the following 6 were placed in the first class:

Schowiz in der	Friedrichstraße mit	4 Dirnen,

Cunhold	"	Charlottenstr.	"	3 "
Etscher	"	Krausenstraße	"	3 "
Klotz	"	Kanonierstr.	"	2 "
Lindemann	"	Behrenstr.	"	3 "
Bauermeister	"	Friedrichstr.	"	1 "

so that the first-class brothels together contained 16 prostitutes.

The second class included 8 brothels with respectively 1, 1, 2, 2, 4, 2, 2 and 19, i.e. in total with 33 prostitutes.

The third class included 40 brothels with 141 prostitutes, so that at that time there were a total of 190 brothels.

In addition, there were 67 girls living on their own, especially in Dorotheenstraße (then Letztenstraße) and Friedrichstraße. Of these, there were 39 girls in the first class and 28 in the second class.

All in all, in 1795, with a population of 173,000, there were exactly 257 prostitutes registered with the police and 54 brothels among 6660 houses. In addition, according to the testimony of the city district physician of the time, there were already a huge number of street prostitutes at that time.

Most of the prostitutes came from the surrounding small towns, namely from Stettin, Frankfurt, Potsdam, Magdeburg, Neustadt, Havelberg, Prenzlau, etc., and many also came from Berlin itself. At that time, foreign countries evidently supplied very few individuals due to the difficult communications conditions; only three in particular had moved to Berlin from Hamburg.

In the year. 1800; the number of brothels had already decreased by 4. At that time they were located in the following streets:

in the	Friedrichstraße	2
"	Kraufenstr.	2
"	Sriligengeiststr.	3
"	Dammstr.	1
"	Wallstr.	1

"	Charlottenstr.	1
"	kleinen Jägerstr.	1
"	Behrenstr.	2
"	Kanonierstr.	1
"	Adlerstraße.	2
"	Taubenstr.	1
"	Lappstr. (später Petristr.)	1
"	Zimmerstr.	1
"	Fischerstr.	1
"	Kurstr.	1
"	Französischenstr.	1
"	Todtengasse Schulgasse	1
"	Hasenhegergasse	1
"	Roßmariengasse	3
"	Spreegasse	1
"	Kalandergasse	1
"	Neumannsgasse	1
"	Falkoniergasse	3
"	Retzengasse	1
"	Siebergasse.	4
"	Kronengasse	2
"	Petersiliengasse	1
behind the	Königsmauer	3
on the	Berliner Wursthof	1
on the	Friedrichsgracht	2
on the	Bullenwinkel	1

Of these 39 lived as renters and only 11 were house owners.

The unfortunate war of 1806 and the subsequent flooding of the Prussian state with French troops had an extremely unfavorable effect on the state of morality, and promoted the spread of prostitution and venereal diseases in a most sad way, especially in Berlin and Potsdam.

As a result of a complaint made by General Wrede that all of his cavalrymen in Potsdam had been infected with syphilitic disease, a police assessor was sent from Berlin to Potsdam in the summer of 1806 to take

extraordinary measures against the dissolute prostitutes there. In a few days, 200 venereal individuals were identified, of which 20 were declared incurable.

In Berlin there were a lot of very young, immature girls of 12 and 13 hanging around on the streets and offering themselves to the French soldiers. The ban against connecting brothels with dance halls had been completely forgotten and, in response to the French government's repeated complaints that a large part of the French garrison in Berlin had been infected with syphilitics, a careful inspection of all dance halls and suspicious women was carried out in 1808. The result of this inspection was the following:

764 unemployed women suspected of prostitution were identified, of whom at that time

1st	Police	-	Presict	5 lived
2nd	"	"	22	"
3rd	"	"	18	"
4th	"	"	13	"
5 "	"	"	14	"
6 "	"	"	47	"
7 "	"	"	11	"
8 "	"	"	34	"
9 "	"	"	3	"
10 "	"	"	11	"
11 "	"	"	33	"
12 "	"	"	17	"
13 "	"	"	18	"
14 "	"	"	13	"
15 "	"	"	38	"
16 "	"	"	15	"
17 "	"	"	11	"
18 "	"	"	21	"
19 "	"	"	19	"
20 "	"	"	32	"
21 "	"	"	11	"

22	"	"	31	"
23	"	"	6	"
24	"	"	39	"
25	"	"	282	"

Of these 764 suspicious women, 490 were notoriously known as whores and it was therefore only possible to limit themselves to a physical visit to them, with 60, i.e. around 12 percent, being found to have venereal disease.

In addition, there were 433 prostitutes registered with the police, of whom 203 lived on their own and 230 lived in brothels, the number of which was 50.

The registered prostitutes, who lived on their own, mainly frequented the dance floors, the number of which was estimated at 70.

So at that time there were 433 registered and 764 suspected ones, i.e. with a population of only 150,000 inhabitants at the time, 1197 notorious prostitutes known to the police, although there were certainly many less notorious ones.

At the beginning of 1810, the vigorous measures taken by the Berlin police authorities had already succeeded in reducing prostitution to its usual limits and the number of
brothels had fallen from 50 to 43
and the number of
brothel madams from 230 to 164.

Even then, brothels were still located on almost every street in the city. There were namely

in	Friedrichstraße	2	Stück,
"	Krausenstr.	1	"
"	Adlerstr.	3	"
"	kleinen Jägerstr.	1	"
"	Charlottenstr.	1	"
"	Weinmeisterstr.	1	"
"	Wallstr.	1	"

"	Taubenstr.	1	"
"	Behrenstr.	1	"
"	Lindenstr.	1	"
"	Kurstr.	1	"
"	Spreegasse	2	"
"	Neumannsgasse	3	"
"	Rittergasse	1	"
"	Schulgasse	1	"
"	Rosmariengasse	2	"
"	Falkoniergasse	4	"
"	Reezengasse	1	"
on the	Wursthof	1	"
behind	Stralauer Mauer	2	"
"	Königs Mauer	5	"
on the	Friedrichsgracht	2	"
in	Bullenwinkel	1	"

Only one of these brothels belonged to the 1st class, namely the well-known Bernhardts at Friedrichsstraße No. 64, with 6 prostitutes, 21 belonged to the 2nd class and 22 to the 3rd class.

Among these brothels were

1	with	9	women,
1	"	8	"
1	"	7	"
1	"	6	"
7	"	5	"
10	"	4	"
13	"	3	"
6	"	2	"
3	"	1	"

In 1810 there were also many complaints about the spread of syphilitic-diseases in the Prussian army.

A compilation of the hospital reports revealed the following in the Prussian army

305 venereal patients

and of these

142	in the	infantry,
15	among the	hunters,
50	in the	artillery
4	"	invalid wards,
20	"	cuirassiers,
14	"	dragoons,
31	among the	hussars,
29	"	Uhlans.

King Frederick William III, who understood very well that the supervision of prostitution was one of the most important matters of state administration, therefore personally commissioned the well-known General Tauentzien, together with the then police-president v. Gruner, to take measures against the spread of syphilitic diseases.

In general, in 1810, people began to doubt the correctness of the medieval view that brothels were a necessary, unavoidable evil, and from that time onwards, especially in the higher administrative-authorities, a decided aversion to the institution of brothels was expressed. They began to be regarded as a blot on the state, the remnants of a medieval error, and every effort was made to destroy them.

Particularly decisive in this respect is the following order, which was issued from Königsberg on May 8, 1809, when the seat of government had been moved to this city as a result of the sad catastrophe of 1806, to the police president of Berlin, Mr. von Gruner:

By the Grace of God Frederick William, King of Prussia 2c.

Our gracious greetings beforehand, esteemed councillor, dear faithful ones. The brothel-business is a very important subject for police-administration because of the great influence it has on morality and health. We will leave it up to you to decide whether it is more advisable to suppress or tolerate them. In any case, however, it always remains unseemly and harmful to condone them and thereby give them a certain

kind of sanction. Least of all can they be tolerated in frequented areas of a city; on the contrary, every effort must be made to impress upon them in all possible ways and on every possible occasion the deserved stamp of the deepest depravity and disgracefulness. We have therefore instructed the local police-directorate to ensure that all such establishments are relocated to remote streets in the suburbs and freedom (Freiheit) tracts and would like to ask you to consider whether a similar measure could be introduced in Berlin. You are to provide us with an expert report on this. You must also consider what else can be done to put the deserved stamp of the deepest depravity and disgrace on such businesses.

Königsberg, May 8, 1809.

By His Royal Majesty's most gracious special order,

Dohna.

The consequence of this decree was first of all that all the busier streets of the city were cleared of brothels, and that their existence was only recognized

behind the King's Wall.
Stralauer Wall,
in the Petristraße,
on the Friedrichsgracht,
in the Krausenstraße

and was tolerated in some very remote little alleyways, e.g.

the Steingasse and
narrow lane

Furthermore, as a result of this ordinance, the then newly appointed city councillors decided, on the basis of § 39 of the city ordinance of August 15, 1809:

that all brothel keepers should be deprived of their citizenship because of the vile character of their trade and that they should share in the burdens of the citizens, but not in their rights.

Finally, in 1810 it was decided that no new licenses for the establishment of brothels should be granted, but that the existing licenses should be allowed to expire gradually.

With the year 1828, an unmistakable agitation against brothels also began to emerge among the inhabitants of the city of Berlin itself. The residents of Krausenstraße and the streets near Petriplatz and Friedrichsgracht repeatedly and en-masse petitioned the Police headquarters, the Ministry and finally the King's Majesty for the removal of the brothels from the neighbourhood in the three streets mentioned.

The supplicants finally succeeded in 1839 in forcing the brothel keepers living in Krausenstraße, Petristraße and Friedrichsgracht to move all their establishments to the Royal-Wall; only the few individually resident, inscribed prostitutes were allowed to remain in the busier streets because their activities were less conspicuous and offensive.

When this measure was implemented, there were only 33 brothels left in Berlin, which were located in the following houses:

at Krausenstraße	Nr.	12
" "	"	58
" Petristr.	"	5
" "	"	7
" "	"	19 & 20
" "	"	21
" "	"	37
" "	"	38
on Friedrichsgracht	"	25
" "	"	26
" "	"	27
behind Königsmauer	"	8
" "	"	9
" "	"	11
" "	"	15
" "	"	16
" "	"	18
" "	"	19

"	"	"	23
"	"	"	24
"	"	"	25
"	"	"	27
"	"	"	28
"	"	"	31
"	"	"	32
"	"	"	34
"	"	"	36
"	"	"	38
"	"	"	40
"	"	"	42
"	"	"	45
at	Schmalengasse	"	3
"	Steingasse	"	13

Of these brothels, 5 were completely lost when they were relocated and in 1840 their number was only 28. In 1844 it even dropped to 26.

However, since the number of brothel madams had not actually decreased in the meantime, as the number of brothel madams, e.g.

in	1836	an average of	200
"	1837	"	250
"	1844	"	240 in total

the number of prostitutes crowded together in one and the same brothel increased in the same way as the number of brothels themselves decreased. While, according to the list given above, in 1810 most brothels contained only 3 and 4 girls and while there was only one brothel with 9 girls, this ratio was reversed in 1837:

There were then

2	brothels with	15	girls,
2	"	11	"
10	"	1	"
4	"	9	"

4	"	8	"
7	"	5	"
8	"	6	"
5	"	4	"
2	"	4	"
0	"	1-3	"

and in 1844 there was even

1 brothel	with	26	girls,
2 brothels	"	24	"
4	"	12-16	"
10	"	6-10	"

The number of prostitutes living on their own property and registered with the police decreased almost continuously after the French wars. While, as we have seen above, the number had risen to 203 in 1808, it amounted to

in year	1830	about	19-22	girls,
"	1831	"	18-22	"
"	1832	"	17-20	"
"	1834	"	24-26	"
"	1835	"	24-26	"
"	1837	"	22	"
"	1842	"	22	"
"	1843	"	20	"
"	1844	"	14	"
"	1845	"	16	"

In 1831, when the brothels had long been confined to a few specific streets, they still lived in the following streets:

Elisabethstraße,
Zimmerstr.
Krausenstr.
Schützenstr.
Papenstr.

Taubenstr.
Markgrafenstr.
Friedrichsstr.
Charlottenstr.
Klosterstr.
Jerusalemmerstr.
Bischofsstr.
Landsbergerstraße
Pankowsgasse
Heidenreuterstr.
Nagelgasse
and at Königsgraben.

From 1836 onwards, they lived exclusively in Friedrichsstadt, in the

Schützenstraße
Charlottenstr.
Zimmerstr.
Friedrichsstr.
Markgrafenstr. und
Krausenstr.

A single one was still to be found in the

Landsbergerstraße.

After all the brothels had been crowded together behind the King's Wall, they took over almost all of the 52 houses on this street, as several brothel owners had combined two and even three houses into one brothel. In addition to the 28 families of brothel-keepers, the approximately 250 hired prostitutes and the servants of the brothels, only 55 private-families lived behind the royal wall, most of whom lived from the brothels as victual dealers, laundresses, attendants, etc.

The concentration of such a large number of immoral women in one place may well have had the advantage of making external control easier to handle, but in general it can only be described as a highly inexpedient measure. The brothel madams felt much freer, much more powerful in

this large crowd than they would have felt in a more decent environment; They formed, as it were, a small predatory state of their own, which had its own laws, its own social relations. The multitude of comrades who had sunk to the same depth, which they always saw around them, ultimately made them completely forget that they had sunk and therefore made them more persistent and stronger in their disreputable position.

The Royal Wall therefore only became an asylum for brothels for a relatively short time. Apart from the many voices that were raised among police officers, clergymen, literary figures, etc. in favor of a complete abolition of the brothels, the residents of the streets next to the Royal Wall came forward several times in 1842, in a very determined and even somewhat passionate manner, with the demand that they should finally be freed from the sad burden imposed on them by the brothels of the Royal Wall.

They gave the following main reasons for their request:

1) the General Land Law stipulates that brothels should only be tolerated in very remote streets, but the Königsmauer, which is located in the heart of the city, close to several churches and schools, could not be considered such a street,
2) there is an urgent need for cheap housing in the area of the Königsmauer for many people who earn their living there; this need could easily be met if the Königsmauer were given back to the decent population,
3) despite all the efforts of the police-officers, it was quite impossible to keep the large number of prostitutes in check; on the contrary, the most annoying and scandalous acts occurred daily and hourly among them, which were offensive to the entire neighborhood and caused the devaluation of the properties located there. At the same time, the Berlin magistrate repeatedly and resolutely requested that the brothels either be completely abolished or at least relocated from the Königsmauer to a more remote area of the city.

In particular, however, a clergyman of one of the churches near the royal wall took a lively interest in the removal of the brothels from that

area. He repeatedly emphasized with unmistakable eloquence and truth the great disadvantages that resulted from the fact that such a large number of dissolute prostitutes were crowded into one and the same street and one and the same church district. In this regard he said in particular:

"A baptism or marriage ceremony in this circle is a veritable jubilee. The bawds and prostitutes appear in the most splendid carriages, the richest costumes, the most numerous entourage, for they are, after all, put in a position by their abundant income to partake of all the advantages intended for the rich and high. The church fills up with all the reprobate rabble that 20 to 30 brothels located right next to it unite. Hundreds of loose women, procurers and their maids surround the clergyman, mischievously smiling at his devout expression and openly mocking the lowly church servants. The organ and hymns ring out, crowns and wax candles burn, the floor and altars are covered with the richest and best blankets and the most beautiful flowers, but what is the clergyman to preach to such an audience? In front of the church stands the mob, which has been lured here en masse by the rumour spread earlier, trying to enter the church shouting and whistling and can only be held back with difficulty by the police officers present. So the sacred act is carried out amid noise and shouting, mockery and derision."

Although many arguments could be put forward against these reasons, they were nevertheless weighty enough in other respects to continually argue for the abolition of brothels, which had long been the intention of the higher authorities.

After attempts had initially been made in vain to find some suitable remote area for the brothels and after it had been repeatedly established that it was not possible to achieve strict observance of the brothel regulations in the brothels despite the most serious measures and the most careful police control, the Ministry of the Interior declared itself in favour of the complete abolition of brothels as early as February 15, 1843. As early as February 15, 1843, the Ministry of the Interior declared itself in favour of the complete abolition of brothels and indirectly decreed this as early as April 24, 1843, by strictly enforcing the legal regulations:

> "any brothel keeper who for the third time contravenes the provisions of the brothel regulations shall have his license, forfeited "

made it a strict duty for all police officers. Since no new licenses were to be granted, this meant that the existing ones would disappear of their own accord in a few years.

While this rule of measurement was already pending, suddenly however, as a result of a special suggestion, the well-known Supreme Cabinet Ordinance came about towards the end of 1844, which ordered the immediate abolition of all brothels in Berlin.

The views of the highest state authorities on the abolition of brothels can be seen most clearly in the following decree, which was issued by the Minister of the Interior to all governments of the Rhine-provinces on June 25, 1839:

I have not been able to approve the repeated applications of the K. Reg. for the licensing of brothels because, in my opinion, the benefits expected from such establishments are illusory and cannot outweigh the disadvantages associated with the explicit approval of the existence of such shameful establishments by the state. The history of the moral police provides evidence that all attempts to promote chastity and decency through whorehouses have been futile; every new brothel license increases the number of such proofs. To recognize in brothels a lesser evil as a protection against a greater one is to deceive oneself with sophisms. There can be no greater evil than the public approval of a trade that scorns all morality and decency; if the police make an exception to their duty to punish any insult to morality, it must not surprise them, when the more careless part of the audience with this exception glosses over lax principles and public morality sinks deeper and deeper. Brothels have never been an invention of necessity, only an unhealthy luxury has caused their origin; as they have become rarer and rarer in the course of time, through the more general refinement of manners, and have been more and more marked as objects of public contempt, it must remain the task of the moral-police to gradually remove them altogether, and it may well be demanded of the civilization of the present day that it renounce a condemnation which has unfortunately undermined public morality for too long. As long as there is no doubt that

procuring is a punishable offense, there can be nothing more incongruous than to impute to the police on a large scale what is punished there on a small scale.

The police must never give up the pursuit of vices. Because they know that they will never succeed in eradicating them, this duty is all the more imperative. It would be bad for the purposes of the police if the difficulty of eradicating them could justify indulgences. There can be no question of a conflict between the tendencies of the moral-police and those of the sanitary-police. No one has a claim on the police to see himself protected from harm and infection in the unreasonable satisfaction of sexual needs; but everyone rightly demands that nothing be tolerated which offends good morals, favours seduction and undermines the morality of the individual. The opinion that brothels are a repository of the dangerous arts of seduction has not yet proved true; the female sex only populate the brothels after a long lewd life has overcome the fear of this most dishonourable step, but the men first learn the school of seduction in the brothels, and carry the poison of debauchery absorbed there into unspoiled circles. If it had been possible to completely suppress prostitution in addition to brothels, it would be possible to draw a reliable conclusion about the sanitary benefits of brothels; but the fact, confirmed everywhere, that a disproportionately larger number of venereal prostitutes are found outside brothels, proves that brothels offer no protection against prostitution, and that the latter is even more dangerous in terms of sanitation than the former are.

However, with due care and vigilance, the police authorities everywhere have sufficient means at their disposal in the laws to suppress clandestine fornication, etc.

This abolition of Berlin's brothels was implemented in 1846 without any significant disruption. This was greatly facilitated by the fact that brothels had ceased to be a general public necessity for the last 15 years. The brothel-like enjoyment of love no longer really appealed to the refined mores of our time, apart from the fact that in brothels one usually only found old, worn-out women who were at the lowest level of depravity and that one ran too high a risk of prostituting oneself through intercourse in the brothels. People preferred to associate with the prostitutes, especially with the finer ones who frequented the dance halls,

because they were younger and prettier and could be taken to any place that was hidden from public view.

In this way, the institution of the prostitute became more and more developed and established in the taste of the people, while that of the brothels was on the decline. In the last ten years, in particular, several important, splendidly furnished dance halls were established in which only prostitutes, and no longer the inscribed prostitutes as before, frequented, and which became, as it were, a stock exchange for them. Those prostitutes who were not able to make their way up to these places plied their trade on the pavement.

In addition to this general preference for the prostitutes, two circumstances also contributed significantly to their proliferation: firstly, the great lack of food in our times, which left a large number of young women to destitution and idleness, and secondly, the enormous influx of foreign servants to Berlin, which has become increasingly prominent in recent years, especially after the construction of the railroads.

In 1845 alone

5824 persons of the female sex

arrived in Berlin from foreign places to seek service here. In the year 1835 the number of these was only 1500, but from then on it has been steadily increasing. Since almost all of these persons are of lower class and ordinary education, since they are almost all of young age, and since they are usually deprived of all supervision and support here in Berlin, it is easy to calculate what a powerful source of prostitution is offered by these thousands of foreign women.

Thus it has come to pass that the number of our prostituted women is certainly between 10,000 and 12,000. It is difficult to give any definite figure here, and even an error of several thousand is possible, since the heads of these prostitutes are not counted anywhere, and since even a superficial estimate can hardly be made in a direct way. But we believe that we have arrived at a result that is at least somewhat reliable by means of the following indirect calculation.

We have calculated from the reports of the Berlin city bailiff's prison how many women on average have been arrested in a year for syphilis, dissolute vagrancy, homelessness, scabies, prostitution and such offenses that carry the concept of prostitution in themselves. This calculation yielded the following result for the year 1842, for example:

There were arrests for the situations listed,

in the month of		January	56	wenches,
"	"	February	87	"
"	"	March	90	"
"	"	April	113	"
"	"	May	131	"
"	"	June	125	"
"	"	July	156	"
"	"	August	145	"
"	"	Sept.	94	"
"	"	Oct.	56	"
"	"	Nov.	89	"
"	"	Dec.	50	"
in total			1192	wenches.

The average annual figure for the last few years has turned out to be 1200 women.

Furthermore, we have singled out a significant number of such women, some of the lower and some of the better classes, who are notorious prostitutes, and we have calculated from their records how many of them were arrested on average in a year. This has shown that a certain number of them, about several hundred, are arrested almost every quarter, but that a considerable number of them are only very rarely and probably never affected by this fate. On an average, only one out of eight notorious prostitutes, both of the finer and the lower classes, is arrested in a year. It can therefore be assumed that if an average of 1,200 prostitutes are arrested each year, there are seven to eight times as many who have not been affected by this fate, so that a total of about 10,000 prostituted women must be taken into account, especially since many only expose

themselves from time to time or only to a certain narrow circle, and many, especially hundreds of maids, only engage in prostitution as a side business alongside a bona fide livelihood.

So much for the general development of prostitution in the capital Berlin. Now a few words about the development of syphilis in this residency.

We lack any information about the time when syphilis first appeared in Berlin and about the first treatment of syphilitic patients. It is probable that the plague hospital, which was formerly connected to St. George's Church and later developed into the so-called St. George's Hospital, was for a long time intended to receive the venerealy ill and their treatment there would not have been much better than that which was then given to the unfortunates afflicted by this disease everywhere.

Later, when the Charitée hospital was established, the care of these patients was also transferred to this new institution and gradually a special ward for syphilitic patients began to appear there, which ultimately even became a true model institution. The number of patients in this ward has recently averaged between 100 and 150 at any given time, and the stay of patients of the ward have usually been around 8 weeks, so that an average of 1000 to 1500 have been admitted each year.

In addition, however, a much larger number was treated in other institutions and in the private homes concerned, the number of which cannot be ascertained, but is certainly at least six times the number of those admitted to the Charitée, so that at least 10,000 syphilitic diseases occur annually in Berlin, of which, however, only about 1500 take place at any one time.

As far as the general state of syphilis is concerned, the following were treated at the Charitée

in 1838 a total of 1203 people, including 569 men and 634 women,
in 1839 a total of 1423 people, including 695 men and 728 women,
in 1840 a total of 1461 people, including 704 men and 757 women.

The number of syphilitic women there was therefore always greater than that of men, but this phenomenon is probably only due to the fact that the police authorities took more care to identify syphilitic women than syphilitic men. The number of patients admitted to the Charitée was unmistakably on the increase between 1838 and 1840, but no conclusion can be drawn from this as to a general increase in syphilis, since the number of Charitée-patients depends not only on the general state of health but also on the greater or lesser activity of the police officers at any given time and the greater or lesser confidence of the public in this institution. As we shall see shortly, the number of syphilitic women at the Charité again decreased significantly between 1840 and 1844.

In fact, the Charité treated

in 1838,	as already	mentioned,	634	syphilitic	women,
1839	"	"	728	"	"
1840	"	"	757	"	"
1841	but only		743	"	"
1842	"		676	"	"
1843	"		619	"	"
1844	"		614	"	"

If we limit ourselves to the last 3 months of the year 1842, for which we have learned above the number of all arrested prostitutes, in order to get to know the personal circumstances of the syphilitic women coming to the Charitée, the lists of the Charitée for this time result in

135 syphilitic women,

Among them were

54 professional prostitutes, and thus
81 street prostitutes,

since, with certainly only a few exceptions, all the syphilitic women who came to the Charité can be regarded as prostitutes.

Of these 81 street women, 44 had been brought in from the local city district, 8 from Potsdam, 2 from other foreign cities and the rest from Berlin and the state of freedom.

There were also 2 married women, 2 separated women, 3 widows, and 25 maids - the rest were manual workers. The third part, therefore, consisted of maids, although it should be borne in mind that many of the street women falsely claimed to be maid-servants.

The fact that the number of syphilitic women for hire is smaller than that of syphilitic street prostitutes does not indicate a better state of health among the former, since the number of professional prostitutes is infinitely smaller than that of street prostitutes. On the other hand, however, it must again be considered that every syphilitic professional prostitute is immediately discovered during the weekly inspections, while many sick street-prostitutes remain undiscovered.

In the last three months of 1842, they had been brought to the city police station for fornication and similar offenses according to the list provided below:

56
89
50

In total 195 wenches.

If 44 of these were sent to the charité for venereal disease, then almost a quarter of all the prostitutes who were arrested were syphilitic, and since, as noted above, the number of all prostitutes usually exceeds the number of those arrested sevenfold, even if one assumes that every syphilitic prostitute could be arrested, at least three to four percent of the prostitutes are syphilitic.

But there are also an infinite number of them, and most of them are not arrested, as can be seen from the fact that in the last quarter of 1842 alone, 27 prostitutes who were not arrested came to the Charité because of syphilis and that many are not treated at all or are treated privately; therefore, eight to ten percent of the prostitutes are certainly always

venereal and this clearly shows the danger they pose to the general state of health.

Anyone who doubts the correctness of our statement because of the significant amount of them should bear in mind that, as we will show below, there are always more than eight percent of brothel madams who are infected with syphilis.

In 1808, as we have seen above, 60 out of 490 brothel madams visited were found to be venereal, i.e. as many as 12 percent.

The best way to calculate the level of syphilis among the wage prostitutes is to take as a basis the sums of money that have been paid to the Charitée each year from the cure fund, since the Charitée has always liquidated 4⅓ Sgr. for each day that a paid prostitute has spent in the Charitée.

The payments are as follows,

1833	1,484	Thlr.	22	Sgr.	6	Pf.
1834 .	1,424	"	2	"	8	"
1835	1,007	"	11	"	8	"
1836	902	"	7	"	8	"
1837	1,039	"	15	"	8	"
1838	1,364	"	2	"	"	"
1840	1.350	"	20	"	"	"
1842	861	"	18	"	4	"
1843	689	"	26	"	"	"
1844	639	"	25	"	"	"

It is also shown in the receipts for the payments:

1833	10279	accommodation	days,
1834	9859	"	"
1835	6974	"	"
1836	6215	"	"
1837	7196	"	"
1838	9443	"	"
1840	9350	"	"

1842	5965	"	"
1843	4776	"	"
1844	4429	"	"

According to this, syphilis was most prevalent among the wage laborers in 1833 and least prevalent in 1844, and in general it has been on the decline among them almost every year, although it should be borne in mind that the number of laborers in and of itself has also decreased.

On average, there were 6559 days of boarding per year.

There were among the syphilitic women in the Charitée

313 prostitutes	registered	with the police	in 1842
251	"	"	1843
192	"	"	1844

This means an average of 250 hired maids each year.

Since the average number of registered girls is also about 250, each police-inscribed maidservant fell ill once a year on average, and for each illness there were 26 days of boarding.

Since, according to this, each sickness of a hired maid lasted an average of one month, in recent years the 12th part, i.e. about 8 percent of all hired maidens, were usually in hospital at the same time and the hired maidens therefore seem to have been at least 1 to 2% healthier than the street whores. In earlier years, this favourable ratio does not seem to have prevailed, for at the beginning of 1810, for example, the number of enrolled prostitutes in brothels was 164, of which 25, or more than 15 percent, were in the Charité.

All observations thus agree that syphilis has recently become much less virulent in Berlin than in the past. Apart from the general historical decrease of the disease, here too this merit is probably due especially to the skill of our physicians and the vigilance of our police authorities. In particular, however, we must honourably remember a man who has made a lasting contribution to the reduction of syphilis, namely the director of the Charité, Privy Medical Councillor Kluge.

In the simplest way, without any expense and on his own initiative, he has brought into being an institution which has had the most beneficial consequences for Berlin and which, if it were vigorously supported and followed by the authorities and general practitioners of all cities and neighbouring countries, might soon put an end to syphilis. As soon as a male or female individual with syphilis comes to the Charitée, they are asked exactly who infected them. The statements of both male and female syphilitic patients are entered into an appropriate chart and this is sent to the police-headquarters. If the infection has occurred in Berlin, the police will immediately make the necessary inquiries, have the prostitute, from whom the man in the Charitée claims to have been infected, examined and, if she proves to be genuinely venereal, will take her to the Charitée; the journeyman, artisan, laborer, etc., from whom a woman claims to have been infected, will be taken there if he is venereal and has no other medical help. This male or female individual, who has been brought to the Charité anew, is now once again investigated precisely as to the source of his infection and then the same procedure is followed. If the individual from whom the infection originated is of a wealthy or respectable class, the police will leave the matter alone, because it can be assumed that such an individual will not neglect himself, but will certainly seek medical help himself, especially since those belonging to these classes, from whom the infection originated are almost always only men, and men, if they are syphilitic, are rarely inclined to spread the disease themselves, while lascivious women, if they are venereal, often continue to engage in prostitution. If it is a soldier who has contracted the disease, the police do nothing more because they know that soldiers are regularly inspected by military doctors at certain times. Only if the police determine that the soldier from whom the infection originated is on leave or otherwise detached will they report this to the military authorities concerned. If it was a lower or higher-ranking officer who contracted the infection, he shall be regarded as belonging to the better ranks. If the syphilitic individual in the Charité has not been infected in Berlin, but outside, the police in Berlin, as soon as they have knowledge of it from the Charité and in the case where the individual from whom the infection originated is a public servant or a minor or belongs to the lower classes, will report it to the authorities of the city where the infection occurred,

leaving it to them to decide how they wish to make use of it. - In Berlin, as already mentioned, this measure has had the most beneficial success; prostitutes have been discovered and detained as a result of it, and bars where fornication was practiced have come to the attention of the police and have been closed down. This happy success has already spread from Berlin to distant places; from Berlin, authorities not only in Prussian cities, but also in Mecklenburg, Hanover, Saxony, etc., have been made aware of dodgy whorehouses and syphilis there and have expressed their gratitude to the authorities on this side. The police headquarters is filled with thick files of such benevolent correspondence.

Careful inquiries are also made in the Charitée as to whether the patient has already been under the treatment of an illegal-doctor or quack-medicator, and any such information is immediately reported to the police.

In the revision of our medicinal laws, which was prompted by the spread of the cholera-sickness, consideration was also given to syphilis, and the following provisions were made in this regard in the Medical-Edict of August 8, 183:

7. Syphilis.

Signs of the sickness.

§. 65. Notification to the local-police authority (§ 9) is not required for all persons suffering from syphilitic ailments without distinction, but only if, at the doctor's discretion, there is reason to fear detrimental consequences for the patient himself or for the community if the disease is concealed. In such cases, the doctor concerned is obliged to do so, and any neglect of his duties in this respect is to be punished with a fine of 5 Thlrn, to be doubled in repeated cases.

On the other hand, all medical personnel, including the directors of hospitals, are obliged to report quarterly to the local-police authority in the medical reports to be submitted - on the number of syphilitic patients they have encountered, the number of those cured, etc., without mentioning their names.

Syphiliticaly ill soldiers must be reported to the commander of the troop unit concerned, or to the chief physician employed by the unit, by the civilian-physicians treating them.

With regard to the notification of syphilitic females in public houses, the provisions of A. L. R. Th. II. Tit. 20. §. 1013 seqq.

Procedure in the case of the sick remaining in their homes.

§. 66. If the sick person remains at home, the provisions of § 18 c. shall apply.

Establishment of special hospitals.

§ 67: Should the number of syphilitic patients increase greatly in a place where there is not already a suitable hospital, or should it become necessary for other reasons, a special place shall be established, with the cooperation of the sanitary commissions, for the reception of those who cannot be thoroughly cured in their homes.

Disinfection.

§ 68: The cleaning of those who have recovered from syphilis, as well as the laundry, clothing and other objects used by them, shall be carried out in the manner specified in the instructions for disinfection procedures, in accordance with the instructions of the authorities and subject to the penalties specified in Section 27.

Determination of the source of infection.

§. 69. The police authorities shall see to it that physicians and surgeons, especially those employed by hospitals, when they take syphiliticaly infected persons into treatment, seek to ascertain and report to the police authorities from whom the infection originated, so that dissolute and incompetent persons, from whose recklessness the further spread of the disease is to be feared and in whom a voluntary seeking of medical assistance is not to be expected, may be examined, taken into treatment, and in general the measures necessary to prevent the further

spread of the disease may be taken. The same obligation also lies with the military.

The same obligation is incumbent on military doctors.

Supervision of dissolute persons.

§. 70. With regard to police supervision of those persons from whom the spread of syphilitic disease is to be feared, the existing regulations shall remain in force.

Criminal liability for knowingly or negligently spreading syphilis.

§. 71. Similarly, the existing statutory provisions apply to both males and females in cases of knowing or negligent spread of the disease. (A. L. R. Th. II. Tit. 20. §§. 1013 - 1015 and 1026.)

Prohibition of the cure of syphilitic patients by unauthorized persons.

§. 72. Particular care must be taken in the case of syphilis to ensure strict compliance with the prohibition contained in § 17 against the treatment of infectious diseases by unauthorized persons, and the police authorities and licensed medical personnel are obliged to pay special attention in this regard.

Pharmacists are referred to the regulations given to them against the preparation of medicines on the orders of unauthorized persons and against the unofficial sale of medicines containing mercurials and other dangerous substances.

Provisions concerning the military.

§. 73. In the military, on certain occasions, e.g. on enlistment, on marching out, on discharge, etc., soldiers are to be carefully questioned as to whether they suffer from syphilitic diseases and those who conceal their illness are to be punished.

Syphilitic soldiers are to be admitted to military hospitals and are not to be discharged until they are completely cured, even at the end of their service.

What influence the present abolition of brothels will have on the state of prostitution and syphilis in Berlin cannot, of course, be predicted with certainty, but it is highly probable that this influence will be very slight, since, as we have noted above,

a. the institution of brothels has been a dead and uninfluential one in the latter period,

b. the number of prostitutes amounted to 10,000, while the number of brothel madams was only 250, and it makes little difference whether a city has 10,250 or only 10,000 prostitutes

c. the state of health of the brothel madams was by no means considerably better than that of the prostitute madams, as the number of syphilitic illnesses among the former was 8 to 9 percent, among the latter 10 percent.

However, it cannot be denied that a syphilitic brothel madam is able to infect a far smaller number of patients than a syphilitic prostitute. Because of the visitations that take place every week, a brothel madam can probably never continue her trade in a syphilitic state for more than seven days, and assuming that each one gives herself away about five times a day on average, she would be able to infect at most 35 men, while a syphilitic prostitute would be able to spread the poison of venery for months and perhaps make hundreds unfortunate. But here it should also be taken into account again that the syphilitic whores are often discovered in a short time due to the incoming complaints and that the serious disproportion was already present before the abolition of the brothels and that an increase in this as a result of the abolition is only to be feared In order to balance the needs, the previous 250 employed whores will now be replaced by perhaps 500 street whores, since each employed whore usually corresponds to the sexual needs twice as much as a street whore because of the greater influx to her.

More than 500 whores will certainly not be added to the existing 250 whores in brothels and least of all, as some lay-people fear, whole groups of new whores could not arise, as they would soon die of hunger. Because everything in the world has its limits and prostitution is also based on a certain need that can be measured, which, once it has been achieved, ceases to be a need.

In general, the current level of syphilis and prostitution in a city depends largely on the actions of the police officers and doctors. If they fulfill their profession with full zeal and in particular are given the necessary powers and means, then prostitution and syphilis will decrease very quickly, but if they are diligent, then the dissolute prostitutes will prevail just as quickly as in any economy , in which a careless housewife deals with the vermin.

At the end of this chapter a few words about the development of prostitution in Breslau.

At the end of the last century there were also numerous brothels here; in 1808 the number was e.g. 13. In 1809, the brothels in Breslau were also relocated to the most remote parts of the city and in 1810 the Breslau city council also decided to revoke the civil rights of the brothel owners. As a result of these measures, the number of brothels fell to 3 in 1809, with only 16 girls in them. A few years later these three also disappeared because in 1811 it was decreed that no new concessions should be granted.

The number of illegitimate births in Breslau decreased significantly after the brothels were abolished, as it amounted to

In year	1810	382	cases,
"	1811	316	"
"	1812	282	"
"	1813	82	"

The latter information must, however, be due to an accounting error.

In 1844 it rose to 430, but the population of Breslau in that year was certainly twice what it was in 1810.

The number of syphilitic patients, insofar as they were in hospitals and public hospitals in general, seems to have increased rather than decreased after the abolition of the brothels, because the same situation occurred

In year	1805	there were	150	occurrences,
"	1806	"	202	"
"	1807	"	323	"
"	1808	"	233	"
"	1809	"	150	"
"	1810	"	118	"
"	1811	"	98	"
"	1812	"	139	"
"	1813	"	139	"

However, it should be noted that the war conditions that existed in those years were capable of creating extremely different and unique conditions.

Although prostitution has been completely forbidden in Breslau for a long time, there are still 500 to 600 notorious prostitutes who are tacitly tolerated in a certain respect and who are examined by a doctor from time to time, although there are certainly 1,500 less notorious ones present. They operate specifically on the following streets: at Graben, Ketzerberg, Weidenstrasse, Taschenstrasse, HHummerei, small and large Groschenstrasse and Ohlauerstrasse Cyphilis cases occur between 3 and 4,000 times a year in Wroclaw. The current number of inhabitants of Breslau, as we would like to note in order to appreciate these numerical ratios, including the military, is a little over 100,000 souls.

Third Chapter.

General characteristics of the present moral state of Berlin.

Prostitution is an affliction that never exists in isolation, but is always found in close connection and interaction with other pathological conditions of a particular time. In order, therefore, to be able to comprehend the prostitution conditions of a given period in all their relations, it is necessary first of all to obtain a general picture of the whole moral state prevailing in such a period.

Unfortunately, the picture we have to provide for this purpose of the present moral state of Berlin is a most sad and gloomy one.

There are three terrible enemies with which our age has to contend almost everywhere and which threaten to rob it of all the fruits of its civilization, no matter how high our efforts, namely

the proletariat,
crime and
prostitution.

All three, however, are found in Berlin to an alarming degree, and all three complement and support each other with unshakeable security and activity.

The malnourished proletarian becomes a criminal, the starving proletarian woman a victim of prostitution. Almost all female criminals also belong to the class of prostitution and almost all criminals, even in the most favourable case, only become proletarians when reforming. The prostituted wenches usually end up as beggars (i.e. proletarians) or criminals, and thousands of women are proletarians, criminals and prostitutes at the same time.

As we have already seen, Berlin has around 10,000 prostituted women. Berlin currently has 352,000 inhabitants. Of these, 183,000 are male*) and 170,000 female. This means that there is one prostitute for every 17 women in Berlin.

*) It might seem from this that in Berlin there is one prostituted woman for every 18 men and that our statement in the first chapter that 22 men belong to one such woman is incorrect. Consider, however, that the figure of 183,000 male residents does not include the 40,000 foreigners who come to Berlin every year and serve so essentially to promote prostitution here. When these are added, the ratio is quite correctly 22 to 1.

But this ratio becomes even more glaring when one considers that only women between the ages of 17 and 45 are suitable for prostitution and that the number of all women of this age is only 87,300, so that among them one in eight is already devoted to prostitution.

We have 18,000 female servants in Berlin, of whom certainly the fourth part is devoted to prostitution, if not exactly to prostitution, at least to dissoluteness.

There are 2,000 illegitimate and 11,000 legitimate children born in Berlin every year; among every 6 children born in Berlin there is almost always one illegitimate child.

Berlin has close to 12,000 criminals, because 11,600 people are currently under police supervision, which has been imposed on them because they have been punished for serious offenses or have only been provisionally acquitted of the accusation.

Likewise, there are currently 12,000 latitirende *, i.e. persons who conceal their whereabouts from the police, i.e. who belong either to the class of criminals, the impoverished or the dissolute.

* So called latitirende persons, who are deregistered in one police district and not re-registered in another. This definition can be found in “ Die Statistischen Tabellen Des Preussischen Staats Nach Der Amtlichen Aufnahme Des Jahres 1843”

Our city prisons always house 7 to 8 hundred criminal and police prisoners within their walls; a no smaller number are in the penitentiaries, and the workhouse usually contains more than 1000 souls in its various sections.

The number of Berlin's proletarians cannot be determined, not even approximately, but one will be able to get an idea of it if one brings the following figures into the proper relation to each other:

Berlin has 6000 alms recipients, i.e. 6000 people who receive monthly support of 2 Thlrn from the Poor Directorate. Even if in this way 2 times 12 times 6000, i.e. 144,000 Thlr. are absorbed annually, this sum is hardly enough to protect the people concerned from starvation, since someone with 2 Sgr. a day is not able to exist in Berlin. Moreover, only people who have already reached a very high degree of destitution enjoy the privilege of being included in the number of alms recipients. So there is certainly an even larger and at least an equal number of people who are almost completely equal to them in poverty and destitution.

Berlin alone has 5000 looms. If one adds to each of these a weaver's family of only 4 heads (husband, wife and two children or husband, wife, one child and an old father), we already have 20,000 people who live from weaving, an occupation which, even with the most honest diligence, hardly provides the most meagre livelihood.

Berlin also has 2000 so-called foster children, i.e. children for whom their parents are unable to care and who are therefore brought up at the expense of the community. In addition, there are 1500 children in the orphanages.

Close to 6000 people are admitted to the Charité every year, where they are given food and treatment at the expense of the Commune, as they are unable to raise the necessary funds on their own.

In 1844, 550 people were admitted to the local workhouse for begging. Since only those beggars who are actually apprehended and soon brought to the workhouse meet this fate, and since the public itself tries to protect the beggars as far as possible, the total number of beggars is

certainly five or six times the number given here, and it may well rise to several thousand at times, especially in winter.

In addition to the beggars, some 1,200 people have also been sent to the workhouse for vagrancy and 700 for investigation of their circumstances, i.e. for circumstances that make them rather similar to beggars.

Summarizing these figures, which truly speak loud and clear enough to us:

10,000 prostituted women,
10,000 syphilitic diseases,
18,000 maids,
2,000 illegitimate children, 1
2,000 criminals,
12,000 latitirende persons,
1,000 inhabitants of the workhouse,
700 residents of the town bailiwick,
6,000 alms recipients,
20,000 weavers
2,000 foster children,
1,500 orphans,
6,000 poor sick people, 3 to
4,000 beggars,
2,000 inhabitants of penitentiaries and prisons,

and if we consider that it is undeniable from the observations made that all the evils listed here have been growing steadily and decisively for several years and that every year brings us new progressions, new thousands of them, then we are certainly right to tremble before the future and we feel with horror how undermined the ground is on which we think we stand so securely.

But if we look more closely at all these conditions which are hostile to order, morality and welfare, we find none which is generally more dangerous and terrible than prostitution.

The proletarians and criminals form self-contained circles and societies, which come into only slight contact with the better classes of the state.

The proletarian lives, endures, starves and freezes for himself; he only approaches his fellow-citizens, who are favoured by fortune, to work or beg, and he seeks to prove himself useful rather than harmful to them.

The criminal usually vegetates in partly cunning, partly shy seclusion; although he does harm us through his crimes, this harm is almost always only temporary and rarely affects the individual.

But prostitution brazenly pushes its way into the innermost circles and secrets of our family life; it takes hold of our sons, our fathers, our brothers, even our daughters and sisters; it clings to all classes of the state and especially to the noblest and best of them; the damage it causes is almost always irreplaceable; on the one hand, it robs honour and happiness in life, and on the other, the innermost strength of life, and it exposes all, rich and poor, high and low, initiated and uninitiated, with the poison of syphilis with equal horror. The most powerful of our rulers, the most ingenious of our scholars, the most skilful of our artists are not safe from the slavery of prostitution; on the contrary, they often languish most in the bonds of greedy and mischievous lovers and under the degrading pressure of base and contemptible passions.

Prostitution is therefore undoubtedly one of the most important issues of our time, and it cannot be given enough importance by the state, the church and the family.

Let us look around openly and honestly admit to ourselves where our moral state has come, especially with regard to prostitution.

Our boys have barely shown the first signs of maturity before they become victims of prostitution. Few exceed the age of 18 without having tasted the forbidden fruit, and usually only too often. It is not uncommon for fourth-seventh year secondary schoolers to keep full mistresses, and there were quite a few schoolboys among the guests of our closed brothels.

There are hardly any young people left who have not already suffered from one or another syphilitic disease, and who can deny that certain instruments needed to cure such diseases can be found in the toilet of almost every young man, especially those belonging to the higher classes ?

How rare is it now, when a marriage is concluded, that the husband is first initiated into the secrets of love through his wife's embrace? How few husbands are there who can boast that they have always listened to their wives with unwavering loyalty, how many do not, after the first few years of marriage, continue to seek their happiness in association with cheap prostitutes, and who still even thinks now of finding anything significantly offensive in such circumstances?

This corruption of morals has by no means remained with the male sex, but has gradually spread to the female sex as well. The so often attacked provision of Section 902 of our criminal law:

> “Mothers, nurses and others who take their place in the absence of mothers must, in order to prevent the crime of infanticide, carefully inform their daughters after the age of fourteen about the characteristics of pregnancy and the precautions to be taken during pregnancies and childbirth “

has almost become superfluous. For by the time they are fourteen years old, our young girls have usually become only too familiar with the secrets of procreation.

In particular, it is the schools in which young girls learn not only so much good but also a lot of bad things, and among the schools it is particularly the sewing and dancing schools and, as we unfortunately have to announce, the lessons intended to prepare for confirmation, in which young girls not infrequently exert a most detrimental influence on each other's morals. The confluence of such a significant number of young women, who belong to the most diverse classes and schools, and who are all at the age at which sexual excitement first awakens and emerges and at which curiosity becomes a powerful thorn of sensuality, must necessarily

be an inclination leading to aberrations, in the presence of which it often only takes a single mangy sheep to infect the entire flock forever.

However, we must particularly emphasize one circumstance which, above all others, serves to poison the minds of young girls at an early age and to which too little attention is usually paid, namely their detrimental dealings with the maids in their parents' house. These people, who are usually highly devoted to debauchery, lure the young, inexperienced daughters of the group to themselves, and often seek a real task in satisfying their curiosity and initiating them into all the arts of seduction as quickly and extensively as possible. They usually creates such a romantic and fantastic picture of the joys of lust for inexperienced children that it makes the work of the later seducer not a little easier.

Often these circumstances - which of course we can only hint at here, since a more detailed discussion of them is beyond our task - produce worse results in girls of the higher classes than we find in the lower classes as the fruits of lack of food and innate immorality.

Fourth Chapter.

How are our prostitutes created?

The hired prostitute obviously occupies the lowest and most despised position in all of human society and her profession is in any case the most disgusting, reprehensible and dangerous that can be imagined. Before a woman decides to take up this trade, there are certainly unpleasant and difficult processes involved.

But among the hired prostitutes, the lowest-ranking ones are those who are registered with the police. Because while the whore is still doing her business in secret, while she is still able to deny it and still choose in it, the publicly declared wage whore stands before the whole world with the open declaration of her shame, she gives everyone, even the most unfavourable man , and the most terrible of all diseases, a legal right to her body, so to speak, and she practically begs the authorities for the privilege necessary for this humiliation.

We must therefore regard every individual of this kind as a strange monstrosity of our moral condition, and the circumstances whose combination is necessary to produce such a monstrosity must certainly be of great interest to every humanitarian. As uniform as the result is that these circumstances produce - for once a woman has sunk into the status of a hired prostitute, she no longer differs in any way from her comrades - these circumstances are still very different in and of themselves, and many who enter a brothel , probably have no idea how different the paths of life may have been, which here end in one and the same cloak.

But these unfortunate creatures have already passed one stage together, namely: all of the enrolled prostitutes were already prostitutes.

Parent-Duchatelet tells us that there were cases in Paris where young girls who were still virgins were taken into brothels, but here such a sudden fall is unthinkable. It is true that the case once occurred in Berlin

in which a person who reported to be admitted to a brothel was still in possession of the hymen during the medical examination carried out on her, but this was obviously due to a peculiar physical constitution and this person had already led a desolate life long before.

The circumstances that lead a woman to prostitution can be divided into at least three classes:

1. Some of our whores got into their sad situation through circumstances that were beyond their control, especially through seduction and need.

2. Another part has fallen through their own fault, through carelessness, wickedness and sometimes also through physical sensuality.

3. By far the largest number have become victims of their poor upbringing. she was born of mean, sunken parents and was accustomed to meanness from the start. The individuals who belong here have never seen it any other way and one can hardly say that they have sunk; From the outset they were at a very low level of morality.

As far as the prostitutes belonging to the first class are concerned, the same old song is always repeated with most of them. They come to a big city good and inexperienced, where they are seduced, impregnated and abandoned. So they gradually sink deeper and deeper. They first become the victims of one individual, then of several, and finally fall into the claws of the procurers who give them the last rest.

Some of them simply fall victim to hardship. They lack work and support and so hunger finally drives them to the saddest of all trades. Particularly in the season of winter, one sees such unfortunate creatures wandering about the streets in the bitterest cold in the evening, wrapped in thin calico clothes, and accosting passing men with an insolence that only hunger can inspire. There have also been cases in which motherly love has driven even honest women into prostitution just to earn a piece of bread for their starving children.

In particular, it is our un-favourable working conditions that we have to complain about here. If we consider that even hard-working workers in many industries are not able to earn more than three or four silver groschen a day; for example, many factories hardly pay 10 silver groschen to sew a whole coat and if we compare this with the costliness of our living needs, we cannot be surprised if prostitution is becoming more widespread every day.

The cases, which were not uncommon in London, Paris and even in Hamburg in the past, of innocent girls being lured into shady places and forced into prostitution, are, thank God, unheard of in Berlin.

As far as individuals belonging to the second class are concerned, it has happened several times that girls have become brothel prostitutes out of pure sensuality. Indeed, it is no myth that even ladies from the higher classes were driven to such an extent by morbid excitability that, following the example of the Empress Messalina, they spent days in brothels just to find satisfaction for their unnatural desires. As is well known, there is a disease peculiar to the female sex, nymphomania, in which the sexual stimulus ultimately degenerates into extreme rabid. This disease is usually found in people of higher status.

Thank God, such examples are extremely rare and usually, in addition to sensuality, inclinations other than pleasure-seeking, preening, work-shyness, drunkenness, impudence, general dissoluteness, etc. must be added in order to establish the maturity for commercial prostitution and finally for brothels.

The women of the third class include especially the daughters of shipmen, sailors, executioners, criminals, factory workers and especially the illegitimate children of the prostitutes themselves. These unfortunate creatures are either raised directly into prostitution, or they grow up as workers in factories or in the prisons among a pack of rough people. So even in their tenderest youth they learn the worst behaviour, they see the worst vulgarities and they begin to imitate what they have seen and heard as soon as their physical maturity allows it. They usually turn from factory girls into prostitutes through the stage of fruit or match hawking or through the stage of theft crimes. Almost all professional thieves also

belong here. Although not all prostituted women are thieves, on the contrary many abstain from any crime against property, but the thieves are all, with very isolated exceptions, devoted to prostitution. Sometimes they actually use prostitution for their theft trade, either stealing from the men who confide in them themselves or scouting out opportunities for violent burglaries and then passing them on to the male criminals associated with them.

The fact that even mothers encourage their daughters to engage in prostitution for their own benefit, and that they even force them to do so through their authority, such cases unfortunately occur hundreds of times every day in Berlin. Yes, it happens that mothers and daughters even expose each other in the same room at the same time and encourage each other to fornicate.

Truly one cannot be angry with such children if later on they often forget the commandment: honour your father and thy mother, though it may go well with you, and when a quarrel arises in drink or passion, as often happens in such circles, they trample their mothers, or rather their companions in disgrace, underfoot and drag them by the hair. Certainly, the reader will shudder at the picture we have sketched for him here, but to be completely honest, we could not spare him the of it.

Only very few of our Berlin prostitutes ended up in our now closed Berlin brothels. This was due to the great numerical difference between the brothel and the street prostitute. The number of the latter is up to 10,000, that of the former has never risen much above 300. In addition, the Berlin prostitute, who was very familiar with the local conditions, obviously had a more convenient opportunity for her trade if she pursued it on her own than if she submitted to the slavery of a brothel. Finally, shame prevented many from declaring their disgrace so publicly in their own hometown. So it happened that there were never more than a dozen Berlin women in our brothels at any time, and these were mostly such worn-out and rejected creatures that the only choice open to them was between prison, suicide or the brothel. If a Berlin prostitute ever went to a brothel, she usually chose a brothel outside of Germany, namely a Hamburg brothel.

Our brothels therefore usually had to obtain their victims from outside and for this purpose they maintained proper agents in the appropriate areas, the latter of whom went by the name of dispatch women. In Berlin itself, we also had two of these "mail-order women" named Z. . . . . and R., or rather we certainly still have them, as they will in any case now turn their activities to the street-procurer. These Berlin dispatch women were partly used to maintain contact with the foreign agents, partly to mediate the barter trade that the local brothel keepers conducted with their prostitutes.

For the placement of a prostitute from one local brothel to another, the woman sending the girl usually received a commission fee of 2 thalers; however, if such a commission agent had identified and procured a girl from a distant town, and if she had a favourable appearance, so that a good purchase could be expected from her, she often received a fee of up to 80 thalers for this slave trade. In particular, the landlord of one of the finer brothels behind the Royal-Wall had paid up to 100 thalers for some of his prostitutes.

Most of our brothel girls came from Brunswick, Hesse, Hanover, Mecklenburg, Gdansk, Oldenburg, Rostock, Memel, Tilsit, but mainly from Königsberg and Hamburg, i.e. all from the seacoast. Poland supplied very little and, strangely enough, the Rhine and France almost none at all. In the last few years we have only had one Rhinelander as a police-registered prostitute. She was an attractively built person who lived on her own in Mauerstraße.

However, one can by no means draw the conclusion from this circumstance that an exceptionally favorable moral condition prevails on the Rhine and in France; on the contrary, it is often asserted that the prostitutes there are in such favorable circumstances and are so much sought after that they have no reason to go outside.

As we will see below, two Moor women and a mulatto woman even stayed in the brothels behind the Royal Wall for several years.

Our brothels usually did not get these girls out of a state of freedom, but they were almost always already in brothels at the places where they

were discovered. Yes, our landlords often deliberately had them registered in a foreign brothel before moving to Berlin, because the strict regulations in place in Berlin regarding the admission of brothel prostitutes were then easier to circumvent.

Transporting such a prostitute to Berlin always required great caution. Because she had usually had a lot of debts at her previous place of residence, which her new owner had to pay as purchase money, so to speak, before she was brought to him and he could therefore rightly fear that the woman, once relieved of her obligations, would run away from him. In most cases, the consignees also served as transporters for their victims,

The brothel owners themselves were much more fond of foreign hired prostitutes than local ones, since they were much more vulnerable and since, if they ever wanted to leave the brothel, they were immediately sent back to their homeland with a compulsory passport in accordance with the existing laws. Since such an expulsion process is always associated with multiple fatalities, these foreign prostitutes were indirectly forced to stay, especially before the Magdalenen monastary was established, and in this way it was made much easier for the brothel keepers to rule over them.

At the end of this chapter, we must emphasize the fact that among all prostitutes, both those working in the streets and those working in brothels, at least 30 percent are those were born out of wedlock by their fathers or raised by stepmothers. This is the best proof of how unfavourable the upbringing tends to be for children under these two circumstances.

Even our male criminals, and especially the most talented and dangerous of them, almost never have proper mothers, but always stepmothers.

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Fifth Chapter.

General customs and habits of the ladies' maids.

Our great poet says: “Metze is kind-hearted, but so are they all.” This saying contains a strange truth. Because all of our prostitutes, especially our brothel prostitutes, no matter how reprobate they may be, have a peculiar, unmistakable touch of good-naturedness, compassion and generally softness of mind. Perhaps this advantageous appearance is a consequence of the many misfortunes that these people usually had to endure before they became what they are. In the same way, it is not uncommon for them to show a certain degree of piety, but this almost always degenerates into superstition.

However, they also have many disadvantageous characteristics. In particular, they develop a peculiar tendency to lie, which is often so strong that they lie purely for their own pleasure and even to their detriment. This is probably caused by the fact that they constantly have to indulge in feigned caresses and that hypocrisy and falsehood thereby become their other nature. Many of them also show a tendency to steal, which is probably mainly caused by their association with criminals and generally by the uncertainty of their moral concepts.

We must particularly emphasize a strange peculiarity that occurs in almost all prostitutes. Each of them has her lover and she clings to him with a fervor of passion and a level of self-sacrifice that one should least expect from such a lowly creature. It is as if love wanted to take revenge in this way for the shame inflicted on it by prostitution. The lovers of such prostitutes are of course also very reprobate subjects, for it takes quite a bit of callousness for a man to allow himself to be fed by such a prostitute and to share her possessions with anyone else. So there is no need to consider that these people often allow themselves the greatest mistreatment and brutality against the defenceless girls. Nevertheless, they are not deterred. They willingly share their last shirt with the object of their love, even if they have been beaten bloody by him or even stabbed with knives. The hope that he will one day make her his wife and

thus redeem her from her shame in an honourable way is too sweet and too tempting for them. They also pursue their lover with all the torments of jealousy and monitor his fidelity with true eagle eyes, even though they themselves can never speak of faithful love.

It has happened that a harlot, who developed the greatest coldness and indifference in the conduct of her business, gave herself up to the embraces of her lover with such lust that she gave him a fierce bite on the arm.

This extreme of love is again found most violently among brothel madams, who often plunge into the worst debts in order to fulfill the wishes of their lovers. In the case of prostitutes, the situation is different in that they always need a lover to protect them against the persecutions and attacks to which they are often exposed in their trade, especially when they are on the street. Here, therefore, mutual services are demanded, while the brothel madam has no use at all for the moment from her lover, and cannot even appear in public with him. It is curious, by the way, that brothel madams, when they marry, usually become the most respectable women. There have been cases where even men of higher classes have taken brothel madams as wives, and they have never felt sorry for their step. The prostitutes, on the other hand, usually become bad wives. It is as if the very degradation to which the brothel madams were subjected engendered in them an eternal gratitude to their saviours.

Another peculiarity of the prostitutes is that when they take up their trade they immediately adopt a romantic-sounding first name and, usually in complete denial of their patronymic, call themselves exclusively by this first name. Thus Caroline, Liese, Bertha, Emilie, Jette, etc. very soon change into Sidonie, Camilla, Thusnelda, Amalie, Hulda, Amanda, Aurora, Flora, Nanette, Veronica, Auguste and so on.

In general, almost every prostitute woman who has achieved a certain level of fame is given a nickname by her companions and the entire circle in which she moves, the choice of which often reflects a certain inventiveness, a certain talent for wit, but also usually an unmistakable malice. Most of the time these nicknames are based on minor faults or defects or other such peculiarities of the people being referred to.

Knowing them is of great importance, especially for the police officer, since he encounters them almost every hour during his operations, because most of the prostitutes and criminals only know each other by their nicknames.

We therefore share here a list of the most well-known of them, especially since they make a significant contribution to the characteristics of our prostitutes, and indeed, as one can rightly say, they contain a completely unique world.

Chimney Sweep. Malvina, a street prostitute who is associated with thieves, is a shoplifter herself, has served several prison sentences and owes her nickname to her shiny black hair and brunette complexion. She lives with her mother, a capable thief. Her companion is ordinary,

Blonde Guste. Auguste, who is like her in every way. Both have only recently been released from prison for shoplifting.

Forest Devil or the Black Luise, also called Starry-eyed. Luise, a street prostitute, also very brunette in colour, about 28 years old. Lives on her own.

Officer Jette. Henrietta very capable thief, who used to have a lot of dealings with officers and is especially well known as a buyer of stolen goods. She is now married.

Swindling -Ottilie. Ottilie, a coachwoman of about 24 years of age, with a beautiful figure, a touch of education and an extremely intriguing character. Street girl. Lives on her own.

Matchstick-Marie. Marie, about 25 years old, used to trade in matches, but has risen to a certain splendid position by frequently meeting officers, especially rich cavalry officers. Street whore.

Countess Camilla. A currently married, formerly registered prostitute from Markgrafenstrasse, hence her name. She was apparently the most beautiful and most skilled of all Berlin's whores. She used to be in a brothel on Friedrichsgracht (Friedrichs canal }and later

on the King's-Wall. She has maintained the beauty of her body for many years and saved a not insignificant sum.

Polish Countess. Ida, a curiously tall and strongly built brothel madam of the Kings-Wall. She is the daughter of a former police sergeant and one of the few brothel madams native to the Berlin area. She used to pretend to be a Polish countess several times in order to commit frauds, hence her name. She also consorts with thieves.

Catholic Church. Marie, a very compactly-built streetwalker who, for the sake of her trade, often prowled the stairs of the Catholic church, hence her name. She regularly attends the puppet show in the so-called Flinte and often consorts with thieves. Lives with her mother.

Jewish Bertha. Rebecca, one of the few Jewish pleasure girls. She is currently hawking fruit, as she is completely worn out. She was first a prostitute and thief and then worked in a brothel on the Kings-Wall. She was also engaged in the purchase of stolen goods. Now she lives on her own.

Splinter and Splitter. A very tall, skinny dancing prostitute.

Hermine, the Bean Queen. One of the most beautiful, lovable whores, about 23 years old, with very pleasant looks and a fresh body. She chooses her interactions very carefully, is now a mistress and has saved herself a lot of money. She once became the Bean Queen in a public place at the Bean Festival, hence her name. Lives on her own.

Soap scent. Auguste, a small, pretty, still very young street girl who used to trade in soap. Lives with her mother.

Backenmarie. Marie, a formerly very pretty prostitute, who is associated with the most dangerous thieves. She usually works as the owner of a dice booth on the Schützenplatz. Her constant companion is

Swine-Cross. Minna, an old thief's maid, with peculiar protruding eyes and a peculiar penetrating smell.

Ships-Captain. A brothel whore who owes her nickname to her firm demeanour and energetic nature.

Guste the organ grinder. Auguste, from Berlin, about 30 years old, a dangerous thief, currently the mistress of an organ grinder. Lives with him in a concubinage.

Coach-Lotte. Charlotte, married....., street girl, perverse, commonly with coachmen...

Scottish Marie. Marie, a former highly shameless and cheeky thief's maid and now an even more brazen corner hustler, who usually keeps four to five girls. She is now married. Her name comes from the fact that she used to wear a Scottish plaid coat.

Plaza-Line. Lina, a prostitute who often served military personnel and used to live in a free plaza, hence her name. Lives on her own.

Countess Clit. Minna, one of our most notorious fraudsters and swindlers, who makes a business out of uncrocheting children's earrings and taking the money they received from their relatives to buy goods. She used to be a bad whore, but now that she's old and worn out, she only commits crimes.

Bouillon-Head. Luise, a very notorious thief whore, daughter of the well-known thieves, the red-headed one. . .. Gets her name from her disproportionately thick head.

Fire King. Caroline, A Jewish prostitute, was given this name in the burned-down Colosseum at the performances of the Fire King Paul Schwarzenberg * because of her fiery eyes. She is one of the finest and most respected prostitutes.

*Translator's note: "Today, Monday, August 27, 1832, Paul Schwarzenberg, called The Fire King will have the honour of giving a great performance of tests of chemical fire and unusual physical

strength." This is the only reference I could find on an old theatrical poster.

Ponny. Emilie, a small, very cutely built dancing prostitute, similar in stature to a pony horse, who has a special inclination to enjoy champagne and has a peculiarly violent character.

Moth head or Moth eater. A brazen prostitute who draws men to her almost by force. She used to work in a notorious confectionery shop, but now lives on her own. She has a face marred by pockmarks, hence her name.

Strong and blonde Adelheid. Adelheid, takes her name from the fact that she was once coated with plum sauce in a doss house out of spite.

Unfaithfull Jette or Keller-also known as Apple Jette. She's called that because she used to sell apples and later found particular pleasure in appearing at balls in men's clothes.

The Regiments Daughter. One of the finest prostitutes, who only associates with rich officers and has a striking facial and figure resemblance to a popular singer, which is where her name comes from.

God-forgotten Rosalie. Rosalie is punished for incest she committed with her father, hence her name.

Top-shelf. Ida, a fine whore.

The Saxon Caroline, a formerly very fine whore from Saxony, but who is now lost.

The Pastry-Board or the Mold Wolf. A most interesting prostitute, whose detailed life story we will provide below.

Floppy (Schlappe) Anton. A former fine student whore, now married.

The Cab horse or the Cab Emily. Also a student whore who is also married.

Schleusen Louise. Louise, used to live at the Schleusen Bridge, a fine whore, now a mistress.

Countess R. . . . a former mistress, last lost forever in a brothel behind the Kings-Wall.

W. . . . . Natural daughter of a famous Silesian poet, last found in a brothel of the lowest class, now missing.

Bones Jule. Julie, used to collect bones, a totally depraved streetwalker.

Scoundrel Ida or Nine Fingered. Ida, has only 9 fingers, hence her name, she consorts with thieves. Streetwalker.

Amazon or Hugenots Child. A strangely tall and powerfully built pub whore, she used to be in various Bavarian beer halls and now thrives in many Christmas fairs. She especially attends masked balls.

The Stable Master. Jeannete, used to be a rider for an artistic equestrian troupe and is now a saleswoman at Christmas stalls. A fine street-whore.

Pepper Ősel. So called because of her personality.

Cold Pauline. A conspicuously pale wench whose entire being expresses a peculiar calm, coldness and indifference.

Potsdammer Pauline. A fine prostitute who frequents flophouses of the highest class and is a native of Potsdam.

Glue Bertha. A flower maker, fine harlot of the higher class, sister of the business owner.

Bath Minna und Bath Guste. Two whores who specifically visit certain bathing establishments for their business.

The emergence of the following nicknames arise automatically from their meaning.

Cheap Auguste	Auguste M.
Black Auguste	
Squinter Guste	
Student Cläre	Clara B.
Fat Jeannete	Jeannette N.
Ship builders woman guste	Auguste W.
Jewish-Liene	Karoline G.
Jewish-Mathilde	Mathilde H.
Bomb Head	Luise H.
Flower-Karoline	Karoline W.
Cake-Karoline	Karoline I.
Harp-Jule.	Rosalie M.
Swindler-Bertha	Bertha K.
Blonde Minna	Wilhelmine B.
Swine Cross Minna	Wilhelmine G. married
Black Miller	Sophie M., already very old, dangerous thief
Swindler-Müllern.	
Crown-Müllern	
Apple-Rieke	Friederike L.
Black Jette.	
Candlelight	Charlotte St.
Sandy-Lotte ...	Charlotte B., is serving 12 years in Spandau prison.
Pale Bertha .	Vertha H.
Curley Blonde Hair Ida	
Fat Minna	Minna G.
Pearl eye or pearl Guste	Auguste B.
Parrot Nose.. .	
Kirgyz (Turkish)	Wilhelmine G.
False Catalani.	
Red-headed Lotte.	

The origin of the nicknames below is uncertain.

Biscuit or little boot Minna. Wilhelmine. A bad whore who took up her trade very early on. She probably got her name from the peculiar shape of her face. Lives on her own.

The President	
Sternkiker-Guste	Auguste I.
Beggar-Guste	Auguste B.
Cook Emilie	Emilie M.
Invalid-Lotte	Karoline W.
Snob-Guste	Auguste Sch. dangerous thief and whore.
Colorful Auguste	Auguste B., probably so called from her pockmarks.
Jam-Guste	Auguste T.
Expensive	Karoline R.
Gurkin-barrel	Henriette B.
Queen of Spades	Karoline B.
The Justice Councilor	
Bell Lotte . .	married, trades in gingerbread.
Bad Nails . .	separated G. shameful procurer.
Mrs Secret Secretary.	sep. .., a shameful procurer, both are in prison.
Bonaparte	
Beef,	now married.

Of course, this list cannot claim to be complete in any way, since these nicknames change frequently and, secondly, we have had to leave out a large part of them here because of the immoral expressions they contain. We therefore ask you to consider the names listed above only as examples and will return more specifically to the individual bearers of them in the various classes of prostitutes themselves

But not in their names, but also in many of their other expressions, the Berlin prostitutes have a peculiar linguistic idiom. Although this is very closely related to the general idiom of the Berlin thieves, it still contains some peculiar expressions.

For example:

Kober, a man lured by a prostitute who takes up her trade.

Fat Kober, one who pays generously.

Sponge Kober also Sponger (Nassauer), one who cheats the prostitute out of her wages of sin or gives only a little.

Rag, mutton (Lappen, Hammel), a pair of swear words for intrusive men.

The Gray Misery or the Apple, the workhouse.

Grabbing (Greiferei), the police. Grabbing is there, that means, "beware," "there are police officers there."

Nischen, medical visits. The surgeon comes nischen, i.e. he carries out the medical visit.

Tyroler, the chair on which these visitations are held.

Leash pulling (Leineziehen), and

Going on the streets (den Striche), roaming the streets to attract men.

The Streets (den Striche), an area of the city that is particularly suitable for attracting men.

Pallopetes, Policemen (Gendarmes).

Loan pumps (Leihepump), borrowed clothes.

Lending women (Lehnefrau or Leihefrau), those women who make a business of renting clothing to dissolute prostitutes.

Dallis, similar to "money embarrassment." "Today Dallis is captain" means "today I don't have a penny of money."

The plaster is gone, the bricks are showing, they say of a prostitute who has already passed away.

Maschke, a pawn, also as a verb to mash up, to pawn.

Kukelweib (lurking woman) or soul monger, name for the women who make a business of seducing innocent girls.

Mamselle is the name that the whores in the brothels give themselves.

Madame, mother, aunt, is the name of a procurer.

Alter or red Fritze means make-up. The red face ran down her cheeks. i.e. She put on make-up, etc. also as a verb: She froze.

The following expressions belong only to the Berlin thieves' language, but are also frequently used by the lustful prostitutes, especially by the lower classes of them.

Uniform (Kluft) for clothing.

all run (werden), or disappear (verschütt gehen), for about to be arrested.

poter - come out of prison, to be released.

penalty (Treife) for convicted.

made thin (gedünne) for sure.

the cooler (das Kühle) for the criminal prison.

plasterer (Putzmeister), name of those people who make a business of giving false evidence to the authorities that a thief or prostitute is working for them.

golden bouquet (goldner Strauß), the city bailiff.

baldowern (slang for “check out”), spy.

a sluggard (ein Fowler), a police spy.

traipse, tramp (tippeln) for escape.

loot (die Sore) for package.

Diebes hehler, thieves' fence.

work (arbeiten), do business, engage in prostitution. The girl works well, which means she is a skilled prostitute. etc.

get burned (sich verbrennen), become infected with syphilitics.

cunt (Chonte) a lust whore.

colourful (bunt) for pockmarked, the colorful August for the pockmarked August.

market theft (Schottenfellen), shoplifting.

be sick (krank sein), have syphilitic infection.

a bust {eine Pleit) for getaway “risking escape” make an escape.

plaster (Putz) for lies.

showcase (Kasten) for brothel.

snow (Schnee) for handkerchief.

Certain pantomimic signs are also peculiar to prostitutes, especially street prostitutes. If, for example, such a prostitute sees one of her comrades walking with a man who has become known to her as a bad payer (wet rascal), she gives her a warning sign by drawing her finger through her mouth with a clicking sound. Woe betide the unfortunate man who has been suspected by such a sign; his equally pleasant and amiable companion suddenly turns into a thousand-headed hydra, who stretches

her sharp claws venomously towards him and pushes him away with the worst insults.

Almost all dissolute prostitutes are characterized by intemperance in eating and drinking, but they especially love hard liquor and even Bavarian beer. The prostitute known as "the cab horse", mentioned above, was able to drink up to 24 pints of Bavarian beer without becoming intoxicated. Some prostitutes drink the heaviest wines and two or even three bottles of champagne in one evening without any ill effects. Many also smoke the heaviest cigars without any complaints. These phenomena are mainly due to the generally dissolute and irregular way of life of the prostitutes. But there is a deeper reason for the indulgence in hot drinks. It is a well-known fact that in the case of syphilitic diseases, hard liquor must be avoided at all costs. The harlot therefore believes herself to be displaying for her good health if she consumes such drinks in quantity in the presence of her worshippers, and she believes herself to be under suspicion if she avoids them. Of course, there are also prostitutes who do not drink hard liquor at all.

On the other hand, most prostituted women must be praised for their particular love of cleanliness. They know very well how much cleanliness contributes to the enhancement of their often already very degraded charms and how it is the only means of protecting themselves at least to some extent against the poison of venery. That is why they usually wear clean undergarments and stockings, and they care more for these items than for their outer garments. They also clean their own bodies as often as possible. Of course, there are also some, perhaps even many among them, who are extremely dirty and careless. The prostitutes born in Berlin are particularly disadvantageous in this respect. The foreign prostitutes are usually cleaner and nicer.

It goes without saying that all prostituted women are lazy and work-shy, because with the exception of those who have fallen into this trap out of necessity or pure sensuality, they would never have become what they are if they had not shied away from real work. Nevertheless, there are exceptions here too. Even in brothels one finds people who sew and knit

diligently all day long. Their main occupation, however, consists of playing cards, singing, shouting, reading bawdy novels and the like.

It is a most interesting observation that even the vilest and most depraved of the prostituted women never completely lose their modesty. One almost always discovers at least traces of it in them. A prostitute is very reluctant to expose herself in the presence of anyone other than her current pimp. Only with great difficulty does she undress in the presence of several men. Nor is she indifferent to the presence of a stranger while she is alone with a man; indeed, she is even frightened and displeased by it, like any other well-mannered woman. In particular, even some older brothel madams showed signs of shame when their bodies were examined by a doctor at certain intervals, and they could become extremely angry if they were surprised during this embarrassing business. Of course, as everywhere else, there are sad exceptions. There are prostitutes who, with the greatest impudence, have allowed themselves the worst immoralities in the public street and in the presence of a large public. But in general it is difficult at first for any person to completely deny their better nature.

The addiction to finery is also a peculiar characteristic of harlots. On the one hand, their business requires the most elegant toilet possible; on the other, they know very well that they are best able to deny their status through such a toilet and to place themselves at least outwardly on a par with legal wenches; thirdly, the deceptive appearance and the satisfaction of their vanity is one of the few fruits they have to enjoy through their trade, which demands so many sacrifices. All classes of harlots are thus alike in dressing themselves as ostentatiously as possible, and, in particular, in adorning themselves with every possible ornament they are able to procure. But as their desires are almost always exceeded by their means, they usually resort to borrowed garments, and there are several women in Berlin who make a trade of lending garments to prostitutes or advancing them small sums of money for a few days at one hundred or even two hundred percent interest. A widow who died a few months ago C.... left behind a fortune of over 10,000 thalers, which she had amassed solely through such usury.

The prices paid to these pawnbrokers are usually as follows.

For a good dress of		cotton or wool	10	Sgr.
"	"	silk " 2	0	"
"	"	calico dress	5	"
"	"	ordinary coat	10	"
"	"	good coat	15	"
"	"	silk hat	4	"
"	"	a pair of stockings	1	"
"	"	shirt	5	"
"	"	a petticoat	2½.	"
"	"	a pair of earrings	2½	" 2c

In this way, there are harlots who own nothing but their naked bodies. Once a prostitute has really procured her own elegant toilet, a single illness or arrest is usually enough to rob her of this precious jewel and place it in the hands of pawnbrokers. Pawn tickets are therefore a constant possession of every prostitute, and prostitution is at least indirectly one of the richest sources of income for our pawnbrokers. It should be noted here that the prostitutes have a peculiar aversion to the Royal Pawn Office, and that they almost always pawn only with private pawnbrokers.

With few exceptions, the furniture of the prostitutes who live in their own homes is also usually only borrowed, and there is also a class of people who make a perfect trade out of furnishing the parlours of the prostitutes with the necessary furniture and equipment. These people, however, are usually the worst usurers that can be imagined, and the oppressions they allow themselves against the unfortunate women who have fallen into their hands are truly abominable.

They usually conclude a mixed contract of sale and loan with the prostitutes. They hand over a piece of furniture that is worth, for example, barely thirty thalers, but have the value of the same recognized at perhaps eighty thalers. The prostitute undertakes to pay a monthly rent of perhaps three or four thalers for it, whereas she is allowed to keep it as her own property as soon as the rent she has paid has reached a total value of eighty thalers. It is only in view of this happy prospect that the harlot is able to recognize such a disproportionately high value of the furniture and

to grant such a significant rent. But this happy prospect is almost never fulfilled. The circumstances of a prostitute are usually too unstable and uncertain for her to be able to pay a certain not inconsiderable sum in advance every month for such a long period of time. The cruel lender of the furniture items is therefore in the habit of taking them back, sometimes with kindness, sometimes with force, when he has already received almost the entire stipulated purchase money, i.e. usually double and triple the true value of the same. Should the prostitute, however, trusting that she has already paid a large sum on the furniture, far exceeding the value of the furniture, and that she had intended from the outset to conclude a contract of sale and not a contract of loan, allow herself to regard the furniture as her own property and even want to sell it elsewhere, she will immediately be denounced to the criminal court for transferring or selling another person's property, and her punishment is quite unavoidable according to the legal situation of the facts. Investigations of this kind form a standing class in the local criminal court, and a not inconsiderable number of them occur every year. Even if the furniture lenders are sometimes cheated, this kind of business against the unprotected, unfortunate prostitutes is nevertheless grossly dishonest.

It is hard to believe how countless contributions the prostituted prostitutes are subjected to and how numerous the number of vampires sucking on them is. The parlor-keepers, the procuresses, the ladies for hire, the lenders of furniture, the tavern-keepers, the police spies, the waitresses, the lovers, the fortune-tellers, the hairdressers, the usurers, etc., all these want to feed on the wages of sin, and what is left to the unfortunates themselves is usually only disgrace, debt, and syphilis. Now, at the close of this chapter, a few words about the behavior which the whores themselves are wont to observe towards each other, and about the conception they form of their situation.

If envy, gossip and quarrelsomeness are qualities which in certain respects predominate in the female sex in general, it goes without saying that we find them especially developed in the prostituted wenches, who are on the lowest level of femininity. These qualities take on a particularly adverse form, however, in that in the case of prostitutes they are compounded by a vice peculiar to every prostitute, namely professional

envy. Most prostitutes are therefore always at open feud with each other. These feuds often degenerate into the most violent assaults, and there have been cases in which the street prostitutes in particular have fought each other in the public street with a fierceness bordering on animal fury for a quarter of an hour, to the amusement of the bystanders. Such excesses are not uncommon, especially in the Königsstraße and the cross-streets that cut through it. Almost every prostitute knows of every one of her comrades, even if it be her most intimate friend, all kinds of disgraceful things, and she is able to describe the contemptibility of prostitution in the most glaring colours with reference to every other, without thinking that she herself is in quite the same position. But a prostitute's rage flares up most terribly when one of her clients has been turned away from her by another of her mistresses. Wherever she encounters them, she attacks them like a ravening tiger, and very serious injuries have already occurred in this way. In the brothels such occurrences were less frequent, as here the violence of the pimps and the police prevailed too powerfully, and the brothel prostitutes generally lived more amicably with each other than the street prostitutes as a result of their unfortunate common situation.

In the midst of these general mutual hostilities between the prostitutes, however, individual groups of friends are always formed, which are only separated from time to time by violent divisions, but which are usually reconciled very soon. For example, if we take the above list as a basis,

the Chimney Sweep and the Blonde Auguste,
the Forest Devil and a certain B....
the Catholic church, the Swine Cross and the "Baker Marie",
the Pony, the Biscuit and the Splinter,
the Floppy Anton and the cab horse,
Blonde Adelheid and Colourful Guste,
the Saxon Line, the Pastry-Board and the J. etc. have always been inseparable companions.

Such friendship groups tend to support each other with unmistakable self-sacrifice and rarely dissolve completely. In particular, if a member of

the group has been imprisoned, the other members of the group tend to do everything possible to grant her freedom or at least to ease her situation.

They bombard the authorities with requests for release under the company of either a mother, a sister, an aunt, a groom or an employer; they make use of the mediation of influential police officers, they offer their services as police spies in order to secure the release of their friend. They carry food, take care of her belongings, often share the best dress with her, and in their efforts often display truly touching traits of self-sacrifice and devotion, which, however, lose much of their moral high ground because one of them usually expects reciprocity from the other if she later finds herself in the same situation.

Sometimes the prostitute who has been imprisoned also appoints her friend who is at liberty as a substitute in order to keep her lover and the like.

All prostitutes address each other by their first names, but strangely enough not with the collegial "Du," but almost exclusively with "Sie"; this usage is particularly common in brothels, where the form of address "Mamselle" is sometimes added. It is as if the prostitutes were seeking a semblance of propriety in this. Only those who are intimate friends address each other as "Du".

The insults which the prostitutes use against each other usually revolve around two different accusations: firstly, that the one being insulted is syphilitically ill, and secondly, that she is a police spy. For the harlots naturally regard these two conditions as the most terrible they can possibly fall into with regard to their trade and their social position.

When one harlot meets another, she is seldom content with a mere greeting, but there are almost always a few words to be exchanged, however indifferent they may be. They only pass each other in silence when one or both of them are accompanied by a man, as they know very well that conversations with each other in such situations cause useless disturbances. But usually the one walking alone stops and watches her companion for as long as possible, partly out of envy and partly out of curiosity.

Most prostitutes are well aware of their unfortunate situation; brothel madams in particular are usually very sad and depressed inside. Their wild jubilation is often just a means by which they try to drown out their despair. Almost all of them therefore have the deepest wish that they might be released from their situation as soon as possible; but sometimes they lack the external means to do so, sometimes they are already too deeply disgraced, sometimes they are too lethargic and too lazy to make an energetic decision.

The greatest alleviation of their sufferings consists in the boundless carelessness which is common to almost all whores. They almost never think about the future, mainly because of the bleakness of their future, but live only for the present. What do they care about tomorrow if they are only happy and amused today? And if they only have five silver pennies left today, they spend them on nibbles, without thinking that tomorrow, in order to get coffee and bread, they will have to take their last dress to the pawnshop and resort to a lending woman.

The same carelessness, however, usually plunges them so quickly and so deeply into the hardest misfortune.

Sixth Chapter.

The bodies of the harlots.

If every business of a tradesman exerts a certain, more or less externally recognizable influence on his body, then this phenomenon must be most prominent in the business of the prostitutes, which is carried out with the body itself. And in fact it is also clearly enough apparent.

Of course, a great deal depends on the body constitution of the prostitutes and the extent to which they indulge in prostitution. A strongly built prostitute with a phlegmatic temperament will be less subject to the physical consequences of prostitution than a weak person with a sanguine character. In the same way, a brothel prostitute who, as has not infrequently happened in the Berlin brothels, gives herself to more than thirty men in one and the same day, will naturally be more affected than a prostitute of the better class who belongs only to a smaller and more select circle.

Provided this is the case, the following phenomena usually occur in the prostitutes who are at the lowest stage of degradation:

First of all, all of them very soon show a lack of fertility. They either no longer conceive at all, or once conception has occurred, they regularly abort in the sixth or seventh month of pregnancy. The reason for this phenomenon is partly physical and partly psychological.

It is psychological in so far as the excitement of sensuality and imagination, which is almost always necessary for the act of procreation, naturally almost never occurs again in the case of harlots; it is physical in so far as the prostitute's sexual organs gradually lose their normal constitution through the frequent insultation of the same. On the one hand, all parts are put into a flaccid, dulled state, the muscles of the abdomen lose their elasticity, the nerves their sensitivity and the mucous membranes develop a pathological excess of activity. On the other hand,

the germ that has really awakened in the womb of the lustful woman lacks the care and rest necessary for its development.

In recent times, Dr. Behrend has discovered two reasons in particular for the inability of harlots to conceive.

Firstly, he has noticed that in them the uterus, apparently as a result of muscular relaxation, assumes a gradual forward inclination, so that the opening of the uterus moves backwards, and that the communication between the uterus and the external procreative organs necessary for the act of conception is either made completely impossible or considerably more difficult. This is also the reason for the frequent miscarriages of the procreating women, since an incorrect position of the uterus also causes the child to assume an incorrect position.

Furthermore, it has recently been discovered that almost all the mucous membranes of the human body are covered with innumerable small organs resembling fine hairs in their constitution, which seem to be responsible for the strong sensibility of the mucous membranes. These organs, however, are found especially in the external genitalia of the female, and here they seem to play a very important part in the act of conception, in that it is most probably only through their mediation that the electrical fluid contained in the fertilizing substance is conveyed through the uterus to the ovaries, where it expresses its effects. In view of this discovery, Dr. Behrend has made many careful examinations of the corpses of infertile women, and especially of old women who have been wives, and by means of microscopic examination he has found the genital membranes forming the vagina almost always deprived of the above-mentioned fine organs. Of course, individual cases of fertility still occur even among very old prostitutes. The brothel madams of the Kings-Wall produced an average of six viable children every year, and when prostituted women marry or otherwise begin a regular way of life, their fertility is often gradually restored.

Furthermore, almost all prostitutes have a peculiarly hoarse and deep voice. Various reasons combine to produce this phenomenon.

Firstly, brothel madams in particular scream and sing almost all day and especially in the evening. Of course, this ultimately results in persistent hoarseness as a necessary consequence.

Secondly, the prostitutes enjoy many alcoholic drinks and are almost constantly exposed to the harmful influence of thick clouds of bad tobacco in their constant contact with men.

Thirdly, they all lead a highly irregular lifestyle. They gather and dance the night away and rarely allow themselves any rest.

Fourthly, the prostitutes, in particular, roam the streets all evening, whether the weather is good or bad, cold or warm, and are often very poorly clothed. Thus, cold after cold accumulates, and it is the vocal organs that suffer most. As a result, many street prostitutes also fall victim to consumption.

Fifthly, there is a peculiar interaction between the nerves of the larynx and those of the genitals. It is well known that in men a change of voice takes place with the onset of manhood, and that the act of castration exerts a very considerable influence on the voice. It is therefore not uncommon for excessive excesses in sexual enjoyment to affect the larynx and the vocal organs in general.

Finally, the low, hoarse speech of many waged women, especially when it has assumed a certain rasping tone, is a consequence of syphilis, as it is well known that the throat is a favourite seat of secondary venery, and that destruction of the uvula and soft palate often occurs here due to chancre ulcers.

Furthermore, the brothel madams very soon develop a peculiarly disgusting and penetrating odour. Sometimes this may well be the result of uncleanliness and, in the early brothels of our Royal Wall in particular, it may have been caused by the large number of people crowded into small, low rooms in the narrow, dull alleyway. But in the main this peculiar odour is due to internal organic causes.

Finally, a peculiar corpulence of the body is particularly evident in brothel madams. This obesity, however, consists less in a strengthening

and expansion of the muscles than in a swelling of fatty parts and in flaccidity.

Initially, all brothel-girls become strong and full as a result of their sedentary lifestyle and as a result of the most abundant food they enjoy. Gradually, however, this fullness turns into fatness and finally into puffiness and flabbiness, and it is precisely the lack of exercise in the open air that has such an extremely detrimental effect on brothel girls. The consequences of venereal poisoning, to which, as we have seen above, every brothel prostitute is subjected once a year on average, despite all the precautions taken, gradually set in, and the brothel woman usually leaves the brothel in her 40th year as a creature who has the deepest mark of depravity and abomination stamped on her outward appearance. The situation in which she then finds herself is all the more dreadful because the female sex's mental powers do not usually suffer as a result of prostitution.

It also has a particularly detrimental effect on the health of the wage earners that they usually try to suppress their menstruation by force so that they do not lose their earnings during the time required for its normal course. As a consequence of this abuse, they frequently suffer from stagnation of the digestive organs, blood-flow, abscesses, and other such dangerous accidents; but they occur much less frequently in Berlin than in Paris and London. While the street prostitutes, as already mentioned above, are often victims of consumption, the brothel prostitutes frequently die of dropsy, which is due to a general degeneration of the abdominal organs.

The fact that the skin on the faces of the brothel madams gradually becomes rough and yellow is a well-known phenomenon caused by the constant use of make-up. Furthermore, daily hairdressing not infrequently produces highly disgusting bald patches on their heads.

They also usually have bad teeth as a result of the general corruption of their juices. In general, all those bodily symptoms which are a consequence of syphilis occur: Bone erosions, persistent skin rashes, impure complexion, foul-smelling breath, discharges from the genitals, etc., are mainly found in old women.

The external constitution of the sexual organs does not appear to undergo any considerable change through prostitution, as specialist Duchatelet has already amply demonstrated. There is only a gradual slackening of them, but even this is not a necessary consequence of prostitution, as there are sometimes old hired girls who hardly differ from innocent girls in the respect in question here.

The vice of homosexuality can also be found among our hired women, but only when they are in prison or in the hospital, and when they lack the opportunity to carry out an activity that, if not any other attraction, at least for them that habit has acquired.

Of course, no specific information can be given about the condition in which the bodies of hired prostitutes are in the first stages of prostitution, since the same differences occur here that are generally found in all female bodies. The only thing that can be assumed with certainty is that most prostitutes have beautiful, blooming bodies and especially facial shapes when they start their sad business, and that it is precisely the most beautiful girls who are most likely to become victims of prostitution, obviously because they are the ones most stalked.

Of course, there are also extremely ugly women among the hired prostitutes. One finds in some people the most disagreeable, disgusting facial shapes, excessively obese or completely thin physiques, burning red hair, disfiguring scars or marks on the face, foul-smelling breath, spoiled teeth or toothless jaws, extremely dirty, tangled hair, dripping eyes, rashes on the face, crooked feet etc. Yes, there are even cross-eyed people, hunchbacks and lame people, and generally phenomena among them that one cannot understand how they are capable of arousing the desires of any man. The old saying: de gustibus non est disputandum (you can’t argue about taste) is also proven here, and everyone, even the most reprobate, oldest and most disgusting creatures, still finds their worshipers. The human sexual drive is too strong and, if it is not monitored, it too easily degenerates into brutality and bestiality.

Seventh Chapter.

The different classes of prostituted women.

The great diversity of the conditions under which prostitution occurs is already apparent from the content of our work so far. Between the mistress of the rich libertine, who is adorned with all the charms of body and mind, who indulges in all the pleasures of life and differs from the highest of her sex only in her dishonour, and the common streetwalker, who, clad in rags, plies her trade in the street dung and for a piece of bread, there is an enormous gulf which can only be filled by multiple gradations.

If we try to organize these various gradations into a definite system, then, if we retain the situation that prevailed at the end of the year 1845, there are three main classes of prostituted prostitutes:

I. The prostitutes inscribed by the police.
II. The street prostitutes.
III. the maids and concubines.

The first class included those prostitutes who were officially registered with the police as so-called wage-whores, who as such paid their certain dues and enjoyed certain rights in return. Their existence in Berlin ceased on 2 January 1846. They were again divided into two essentially different subdivisions:

1) brothel girls, who lived crowded together in brothels like a menagerie;

2) parlour girls, so-called private instructors, who lived independently in certain licensed parlours.

All these prostitutes had to be at least 24 years old, as already mentioned earlier, and had to undergo certain medical inspections.

The second class currently includes all those women who are available to anyone for money; in the past, of course, only those who were not registered with the police. They are again divided into the following subdivisions:

1) Dancing girls who visit certain dance halls to make acquaintances with men.
2) Flophouse girls who frequent cheap hotels.
3) Barmaids and beer wenches, who work as waitresses in beer and wine bars, but also exploit their relationship with the guests in the interest of prostitution.
4) Bathing wenches, who use certain bathing establishments to ply their trade.
5) Street prostitutes who prowl the streets in order to attract men.
6) Prostitutes on their own account who, in the interest of prostitution, visit neither public places nor flats, but only accept men in their own homes.
7) Occasional prostitutes, women who have a real income and do not indulge in prostitution all the time, but only offer themselves from time to time when the opportunity arises. Many of our house-maids belong to this category.

The third class includes all those women who are not actually accessible to everyone, but have only one particular lover at a time, by whom they are wholly or partly maintained. Some remain in the possession of this lover for many years, and their relationship with him differs from a real marriage only in the subordinate position they occupy in relation to him. Most of them, however, change their lover very frequently and often have a few favourites on the side. The activities of these persons are not frowned upon by law and do not fall within the cognizance of the police authorities, since such activities belong only to private and family life.

The difference between the forms of prostitution described here is almost everywhere very considerable. The dancing girl, for example, seeks out the man in a dance hall and follows him from there to his flat. The flophouse-girl awaits him at the procuress location and shares her

winnings with the them. The prostitute who lives on her own receives the man only in her own apartment, and so on. Nevertheless, these different forms very often blur into one another, and in this way innumerable subdivisions arise, since it is very rare for a prostitute to maintain one particular form of prostitution without interruption. Usually she engages in several at the same time, or she changes from one to another according to circumstances.

Many dancing-maids, for example, also visit flophouses and walk the streets and vice versa. A street prostitute is sometimes suddenly elevated to the status of a mistress by a rich lover, and a mistress may also suddenly descend to the status of a street prostitute when she loses her admirer.

Let us now take a closer look at the relationships between the individual classes in the following chapter.

Eighth Chapter.

The former brothel girls of Berlin.

With regard to the number of these prostitutes, their personal circumstances and how they came to be, we refer to the contents of the 2nd and 4th chapters; in the present chapter we are concerned with the life and activities of the brothel girls themselves.

Once a prostitute had been recruited for a brothel, the first step was to obtain permission from the police authorities to take her on. This was usually granted if the prostitute was not under 24 years of age, if she was not of too weak a physique or the mother of a living child according to the judgement of the relevant forensic doctor.

The condition of 24 years of age was particularly troublesome for brothel keepers, as it often made the most beautiful and sought-after prostitutes unattainable for them. To circumvent this, however, a very clever diversions had been invented, by means of which very young girls were smuggled into the brothels for many years. If a girl who was still a minor wanted to go to a brothel, she would buy a baptismal certificate in the name of the first, best girl she knew, aged 24*), and at the same time take her name from the authorities.

*) Our churches deliver the certificates to be issued by them to anyone who contacts them without further verification of their legitimacy if they only pay the fees.

On such certificates, if her youthful age was not too obvious, she was entered without further difficulty in the lists of prostitutes registered with the police. In particular, the prostitutes who came here from Königsberg in the years 1838-1844 were all provided with such false certificates, and there were people who ran a regular business obtaining them there.

Finally, the local police authorities tracked down this fraud, and in recent years it has only occurred very rarely.

Once the police authorities had granted the necessary authorisation to take in the prostitute, a formal contract was concluded between the brothel candidate and the brothel landlady by a police secretary. The printed form for this contract was as follows:

Actum Berlin the . . . . . .

After by decree of 6 March the reception of Henriette S ... into the B... s brothel salon was authorised, the following appeared on today's date

1) the brothel landlady B....

2) Henriette S....

and the following contract was agreed, written down and executed between the two parties:

1.

Henriette S . . . . hereby hires herself out as a wage labourer in the brothel salon of B . ... for an indefinite period of time.

2.

Henriette S . . is entitled to resign from the salon. . . at any time if she decides to take up a legal occupation instead of fornication.

However, if Henriette S . . . . wishes to change to another brothel, she is obliged to observe a three-month notice period before she is allowed to leave the brothel of B . . ..

3.

Henriette S. . . . undertakes to pay the brothel madam the 3rd part of her earnings as a whore and also . . . Thlr. per week as board and lodging.

4.

Both parties have also been instructed to comply with the provisions of the brothel regulations of 13 March 1829,. . . a copy of which has been handed over to Henriette S .

Read out, authorised and signed.
Henriette S . . .
Landlady B . . .
Actum ut supra.
Signature of the official.

Even if a brothel girl moved from one brothel to another, it was necessary to sign such a contract, for which, by the way, 10 Sgr. had to be paid each time. Both parties received a copy of the contract, and the brothel madam was also given a copy of the brothel regulations against payment of another 7½ Sgr. The first thing the procuress was anxious to do, however, was to get her hands on this caveat so that the girl would not be informed too precisely from it about the conditions to which she was entitled, in particular that of being able to leave the brothel at any time.

Once the girl had been introduced to the brothel, the procuress provided her with the necessary clothing, a bed, a commode, a washbasin and a chair. Only a few particularly favoured prostitutes were granted a room of their own; as a rule, three, four or even six of them had to sleep in one room, but each individual bed was curtained. These bedrooms were usually located in the attics of the house; the lowest floor was occupied by a hall intended as a general meeting place and dressing room, and on the middle floor were the living rooms of the procurer's family. The pimp was not allowed to bring up his children, especially his daughters, in the brothel, but had to board them outside.

The usual daily routine of the brothel madams was as follows: they did not get up until about 9 o'clock in the morning, cleaned themselves superficially and then went to the meeting room for a communal breakfast, which usually consisted of coffee. Once this was consumed, the big toilet began in the same room. The girls would sit at the windows with their bodies half exposed and shamelessly expose themselves to the gaze of passers-by. Quite a few schoolboys would sneak along the windows of the Kings-Wall in the morning hours to satisfy their curiosity.

Each brothel employed a hairdresser's maid (usually an exiled prostitute) who, day after day, created a towering hairstyle on each prostitute's head, partly with her own hair and partly with false hair, dressed with flowers and coarse jewellery. These multiple hair-stylings, the constant tying and burning of the hair, caused the bald patches on the heads of the hired maids mentioned above.

Once the toilet was finished, the time remaining until lunch was usually spent doing menial work or reading bad novels. The brothel girls never performed domestic services; they left this to the numerous servants who were usually present in the brothels, and they even took a certain pride in being exempt from this work.

The midday meal was again taken together with the procuress in the large meeting room of the brothel. Meat dishes always formed a major part of the meal. The time until the evening was spent sleeping, idling and reading cards. As night fell, visitors to the brothels began to arrive. Some of them also came from time to time during the daytime hours, and especially the loved ones of the brothel girls came in the morning, because then they could stay with the girls mostly undisturbed.

With the onset of the evening hours, a formally regulated guard service came into being in every brothel. Although it was strictly forbidden by law to lure passing men into the brothels by signalling and waving, or to display individual prostitutes in front of the brothels, no one observed this rule. As long as daylight permitted, passers-by were called from the windows by the prostitutes, and for most of the evening and night, a prostitute stood guard at the door of the brothel to serve as a lure. As this guard duty was very arduous, especially in winter, she was relieved every quarter or half hour. As soon as a police officer appeared behind the royal wall, all these guards were immediately withdrawn; but as soon as the officer had turned his back, they reappeared.

Along with the guests, guitar players appeared in most of the brothels, whose strumming lasted throughout the evening. Almost all the girls and guests raised their voices to this game, so that there was usually a great deal of noise in the meeting room, which it was difficult for a single person to drown out. The prostitutes either sat along the walls for

show, or they walked around the hall in pairs, or finally dallied with the guests present. However, gross indecency was never allowed in the room; a certain decorum prevailed, especially in the better brothels, as far as this was possible in a brothel. Of course, there were sometimes serious excesses, especially by people who entered the brothels to cause a riot. Every brothel landlord therefore always had to have a few tough guys at hand to throw out such disagreeable guests. One of the brothel landlords, in order to ensure that he always had as decent a clientele as possible, had chosen the solution that everyone had to pay an entrance fee of 5 centimes when entering his establishment.

If a prostitute was able to arouse the desire of any man, she would retire with him to her room. For this purpose, the landlady, who was usually in charge from an upholstered chair behind the bar table, would give her a lighted lamp, which, however, was almost always only a short one, in order to force the guests to shorten their visit as much as possible and make room for new suitors. These lights were also used by the landlady to keep track of the number of visits a girl had received in one and the same evening, as the payment for the visits was taken each time by the girl herself and not by the landlady. The amounts for the drinks consumed, however, had to be paid to the landlady or the waitress at the counter. These amounts were usually very high, and not infrequently exceeded the true value of the items supplied by a factor of six. A small glass of wheat beer, for example, cost three silver groschen.

The price for prostitution herself was different in the individual brothels, but always very moderate, varying between 5 and 15 Sgr. If someone wanted to stay with a prostitute for longer than the usual time, he had to pay a proportionately higher amount. Brothel keepers were not actually allowed to harbour anyone overnight, but this regulation was also rarely observed, and it was not unusual to find more than twenty night guests in brothels when a night-time inspection was carried out. Police officers usually followed the practice of arresting any such night guest who could not at least somewhat legitimise himself. This severity was necessary because the thieves, in order to protect themselves from police persecution, often took the expedient of spending the night in one brothel or another. And the thieves who frequented the brothels were usually the

most dangerous, as such traffic was always very expensive and therefore only possible for criminals who had made a good haul. The brothels therefore swallowed up a considerable part of the total amount of property stolen in Berlin and beyond, and the criminals were usually on the best of terms with certain prostitutes and with the landlords.

When midnight came, the brothels were apparently closed by locking the doors and pulling up the shutters, but inside the brothels the hustle and bustle continued until around 3 and 4 o'clock in the morning. In order to allow communication to continue outside until this time, small flaps were attached to the shutters, with a girl standing guard. If a night owl approached, she would call him and invite him to enter; but if an uninvited person came, especially a drunkard, or if one sensed the proximity of a police officer, the flap would close tightly. When, after much knocking, the police officer finally succeeded in gaining entrance, everything seemed to be in a deep sleep, and one was not a little inclined to attribute his appearance at the doorway to a ghostly apparition or an aberration.

The degree to which a brothel was frequented often varied, depending on many external circumstances, namely the season, the weather, labour conditions, the arrival of new girls, shipping and individual chance events. The wool markets, the horse races and the military manoeuvres provided the most income for the brothel keepers. The available prostitutes were hardly able to satisfy all the demands, and it has happened on such occasions, as we have already mentioned above, that a prostitute has entered her room more than thirty times in one and the same evening.

The patrons of the brothels belonged to very different, but for the most part lower, classes of society. The most common were

1) as already mentioned above, the professional criminals,
2) merchants' servants and tradesmen's assistants, who not infrequently spent considerable sums here, which were usually acquired by dishonest means. The police officers therefore not infrequently followed the prerogative of investigating the circumstances of such young people who made themselves

conspicuous by frequent visits to brothels, and lo and behold, they usually found deficits in the principal's cash register and the young man exchanged the brothel for the city prison and the penitentiary,

3) foreign boatmen and carters who were looking for a real surrogate for marriage,
4) foreigners who wanted to satisfy their curiosity and enrich their geographical knowledge,
5) students and young people from the upper classes who gave free rein to their exuberance,
6) apprentices and schoolboys who were driven by curiosity and early awakened sensuality,
7) certain regulars, mostly belonging to the journeymen's class, who usually met at certain times on the evening of a Saturday or on the first of every month, and also sought and found a surrogate for marriage here. Strangely enough, it was predominantly journeymen millers and chimney-sweeps who met in this class.

Only a small number of soldiers frequented brothels because their funds were not sufficient for such expenditure. They usually kept company with the maids, who supported them with money and food in addition to the free enjoyment of prostitution.

In recent years, the number of brothels had noticeably decreased, as mentioned above, but the brothel-keepers' trade must still have been a highly lucrative one. This can be seen simply from the considerable efforts that brothel keepers made to maintain their status, no matter how generally branded and no matter how many disadvantages it entailed. An official of the bank has assured us that almost every brothel-keeper had a considerable sum of money deposited in the bank, and that almost every time the bank's cashier's office was filled with a large number, there was at least one brothel-keeper among them.

If one considers the multiple costs involved in maintaining a brothel in relation to this profitability, it becomes clear how significant the gross income of a brothel must have been.

The girls themselves usually had no lasting advantage from their stay in the brothels; on the contrary, most of them left with debts. The moment

a girl entered such an establishment, she was already entangled in a considerable debt burden without having enjoyed any advantage. For all the expenses she had caused the landlord in travelling money, in commission fees for his agents, in registration fees with the police, in procuring articles of clothing, etc., were immediately written three or four times into her account. In addition, she had to have the brothel-keeper buy all the things she was obliged to buy herself, namely linen, undergarments, shoes and the like, and in general everything she bought, and of course she was often overcharged by the brothel-keeper. As the girls were usually only allowed to keep one-sixth of their earnings and had to hand over five-sixths to the landlady, they were almost never able to pay off their debts; on the contrary, they fell deeper and deeper into debt and, at the same time, into complete dependence on the procurers.

If, despite this, individual prostitutes had sums of up to a hundred thalers in the savings bank, they had usually only been able to obtain them by repaying fraud with fraud.

The treatment meted out to the prostitutes by the procurers was quite decent in some inns, but in most it was very harsh and unfavourable, which of course was often necessary to keep a herd of such rejected creatures in check. By law, the procurer had the right to chastise the prostitutes, and this right was exercised often enough. Of course, there could never be any question of a feeling of respect, affection and esteem between the prostitutes and the brothel-keepers. One sought to outwit the other wherever the opportunity arose, and in most cases the prostitute in particular was nothing more to the brothel-keeper than a beast of burden, which, when no longer able to earn as much as its food cost, was thrown out onto the open field or chased out of the house with blows and kicks. A consideration for the later usually extremely sad fate of the prostitutes, who had made the innkeeper a rich man by selling their soul, was an almost unheard-of phenomenon in the annals of Berlin prostitution.

Most of the brothel keepers were women; men were less suited to this business. Among the 43 brothel keepers who existed in 1808 were, for example

only 3 men

and 40 wenches;

Among the 40 wenches were
6 unmarried,
8 widows
3 separated and
23 married wives.

The procuresses' husbands had usually belonged to the lower classes, from which they had then been called to a most leisurely and lazy life through such dishonourable marriages.

It goes without saying that the brothel girls were usually not happy in their situation under these circumstances. This is evident from the disorderly life they constantly led. Even though some of them stayed in the same inn for three or four years, and ten or twelve years in general, most of them went through five or six different inns in the space of a year, and nowhere did they find the Eden they were looking for.

In the period from 1 May 1836 to the first of November 1839, for example, there were 700 receptions of completely new brothel employees in Berlin. On average, there were about 200 such receptions per year. However, since the number of all prostitutes in the years 1836 to 1839, as we have seen above on page 56, averaged only 200 to 250, it follows from this that each brothel prostitute never remained in her position for much longer than a year on average.

In the year from 1 May 1836 to 1 May 1837, there were about 400 transfers of prostitutes from one brothel to another. On average, therefore, a prostitute never stayed longer than six months in one and the same brothel.

We have already had the opportunity to report on the personal circumstances of the brothel girls in the previous chapters, and it only remains for us to add the following:

By no means all brothel girls are of low origin. On page 96 of our work we have already met the daughter of a famous poet in one of the meanest brothels. Also two noble prostitutes, a Miss von der H . . . . . and

a Fräulein van H . . . have also been encountered in more recent times, and there may certainly have been many among these unfortunate creatures to whom their fate was not sung in the cradle.

Since every employee had to be older than 24 years by law, but each of them only stayed in her position for a short time, it is obvious that almost all brothel girls were between 24 and 30 years old. For example, of the 700 prostitutes mentioned above who were recruited in the period from 1 May 1836 to 1 November 1839, only 32 were over the age of 29. Of these 32

8	were	aged	30	years,
4	"	"	31	"
6	"	"	32	"
3	"	"	33	"
4	"	"	34	"
1	"	"	35	"
2	"	"	36	"
2	"	"	37	"
1	"	"	39	"
1	"	"	41	"

10 of the 700 had already been married and 690 were unmarried.

As far as origin was concerned, about 92 of the 700 were from Berlin alone, i.e. almost 13 per 40, or about 5 per cent. cent, from Hamburg.

Particularly interesting due to their ancestry were among the brothel girls of recent times

1	Heligolander,
2	Moorish,
1	mulatto.

All four had travelled via Hamburg. One of the two Moorish women died several years ago in the Charité hospital. The other, together with the mulatto, was in the brothel at Königsmauer 36 until the end of the brothels.

The mulatto was an old but very cheerful and amusing creature who had no idea of the low situation she was in. She sang, shouted and jumped all day long, was always in good spirits and tried to amuse her white comrades to the best of her ability. She was so corpulent and ugly that she could hardly have been in the actual service of prostitution, but could only have served as a rarity.

The mulatto woman, on the other hand, was a very amiable, educated and interesting person; she fully appreciated her situation and was always reserved, sad and dejected. She had been born in Guadeloupe of an indigenous slave who had intermarried with a white sailor, so she was a born slave. In her 12th year she entered the service of a French lady, with whom she received a touch of education and learnt the French language very purely and elegantly. In her 22nd year she was taken to Paris by the same lady and given her freedom there. - Probably for lack of means of subsistence, she unfortunately only used this change to go to a brothel in Paris and later to a brothel in Hamburg, from where she was finally brought to Berlin. After the Berlin brothels were closed, she also returned to Hamburg.

Incidentally, the police authorities should never tolerate the admission of such overseas Jewesses to European brothels, as experience has shown that they are particularly suited to spreading syphilis.

Ninth Chapter.

The parlour wenches.

Like brothel girls, they were registered with the police and subject to the same laws as brothel girls, namely the weekly medical inspections, but they did not live in brothels and were not under the supervision of procurers, but lived independently on their own account in parlours licensed for this purpose, the number and location of which have been specified above.

No woman was allowed to establish herself immediately as a parlour wench, but in order to obtain this privilege, she had to have been in a brothel for some time and had to have demonstrated her reliability through good management and strict observance of the brothel laws.

These women were outwardly in a better position than the brothel girls, they were not subject to the control of the procurers, could dispose of their time at will, lived in beautiful, spacious streets, could take part in all amusements and generally enjoy all the advantages of an independent business. Also, only the better part of the public frequented them, and the price they paid for their favours was incomparably higher than that customary in brothels, usually amounting to at least a thaler. But nevertheless, the existence of these prostitutes was also a very sad one, because it required such a considerable outlay of money that they never arose out of poverty and want, and had to struggle continually with debts and oppression.

First of all, each of these prostitutes had to pay at least one thaler a day in rent, for which she only had a parlour and a small room at the front, i.e. an indoor premises, for which in other circumstances barely one-sixth of this sum would be paid daily. The right to keep such a room was therefore also a lucrative benefice for the landlord concerned, which was only granted by the police authorities as a special favour.

In addition, such a parlour also required an attendant to look after her, who was paid an exceptionally high wage. In addition, she had to have a sturdy fellow or a lover in her pay to protect her against the abuse and attacks to which she was frequently exposed.

Furthermore, she always had to spend considerable sums on the furnishing of her room and the maintenance of her wardrobe, as nothing was her own property and she had only borrowed everything at high interest rates.

Finally, the peculiar illumination of her room also caused her considerable expense. These harlots announced their stay to passing men by placing very large and brightly lit astral lamps (Argand oil lamp) close to the window and leaving them burning there from the beginning of darkness until late at night, i.e. at least six hours a day. By day, their flats were particularly characterised by the fact that green window mirrors were placed at the windows outside and numerous flower pots inside, behind which the prostitute, usually in a negligee, lurked like a spider in her web.

These wenches therefore needed a daily income of at least 3 to 4 thalers to survive, and if this income failed to materialise on just one day, they immediately had to resort to pawnbrokers or usurers, through whose mediation they naturally fell deeper and deeper into decay. It was therefore rare for one of them to be able to survive for more than three or four months, after which time she usually either left secretly after various fierce battles with her creditors, or she returned to the brothel, or she was sent to debtor's prison or the Charitée. Only a few particularly skilful prostitutes were lucky enough to remain in their position for a longer period of time, and some even managed to save themselves considerable sums of money, favoured by special circumstances.

The daily life of these prostitutes differed little from that of the brothel girls; they, too, occupied themselves only with reading bad novels, reading cards, doing nothing and prostitution. But while the brothel girl was almost never allowed to leave her brothel, the parlour madam went for walks very often, and many of them used these walks with great success for their trade. They also took part in many public

amusements, especially visits to dance halls and the theatre, although they were forbidden to do so under penalty of immediate arrest.

The public who frequented them usually consisted of elderly men of the upper classes and foreigners. However, the number of visitors they received in one evening was very rarely more than six. For the duration of such a visit, the otherwise wide-open curtains were usually drawn and the blinds lowered as a sign of the visit. When the guests left, the curtains were drawn back again and, if the weather was not too bad, the harlot would show herself at the open window with her neck bared to attract new prey.

It goes without saying that the neighbours of these prostitutes found this kind of canvassing and their activities in general highly annoying and offensive. From a police point of view, however, they were nevertheless considered necessary because they satisfied the needs of prostitution, especially for men of the upper classes who shied away from visiting a brothel. Also, the operation of prostitution by wenches living on their own really has many advantages over the brothel-like management of it; in particular, the prostitute living on her own is less inclined to immorality and excesses than the prostitute living in a brothel among many of her brothel's patrons. But from the point of view of the sanitary police, the prostitutes living alone were far more dangerous than the brothel madams, since, if they were infected, they were always inclined either to cover up their illness with the help of quacks, or to evade legal inspection by all sorts of subterfuges, especially by avoiding the doctor's visits for several weeks, and in this way to become a source of syphilis for their visitors. This endeavour of theirs was also very easy to explain, because they were usually completely ruined by any disease, especially syphilitic ones. Although they also contributed to the healing fund, and were therefore immediately admitted to the Charitée without further ado, the room they occupied was immediately reoccupied, and it was difficult for them to regain possession of it when they recovered. Many of these girls therefore took on regular substitutes when they were ill, and many also kept a few girls in their rooms at all times who were in the service of prostitution, and in this way they combined the trade of procurement with that of prostitution. In particular, such activities took place in the flat of a

widow N.... . who had proved herself for many years to be an incorrigible procuress, and to whom the police, in order to bring her activities at least to some extent into a legal form, had finally granted permission to rent a room to an inscribed prostitute. But instead of one girl, she now kept three and four, without anyone ever being able to convict her of this transgression of her powers in the legal sense, because the other girls were always regarded as visiting friends of the one prostitute she was allowed to keep, and because all visits by men were always attributed to the latter.

In general, these inscribed prostitutes, who lived on their own, not infrequently took the liberty of being very oppressive to the public. If some inexperienced young man, whom they thought they could offer the best opportunity, came to them, they often demanded an enormous sum for the favours shown to him, and if he did not want to pay it to them willingly, they called in their helper, who was hiding in ambush, and with his help tore away his purse or pulled off his garment and then threw him out of the door. In order to avoid the scandal that usually ensued from such an appearance, the abused man had no choice but to go quietly on his way and send a good friend to retrieve his belongings the next day.

In particular, a harlot named Therese, endowed with a rare impudence and agility, but also a colossal physique, was characterised by such acts of violence. With the help of her fists, she beat some of her visitors out of the door without a hat, purse or watch, and in this way gained a considerable income. She was a native of Hanover, the daughter of a forester and already over 40 years old. She had been brought up in her parents' house in Hanover until she was 18 and then went to a brothel in Lübeck. After a six-year stay there, she operated on her own in her hometown and in Dobberan and then came to Berlin to the Wedekind brothel and later to the Cammerhoff brothel, from which she moved as a parlour harlot first to the Mauerstraße - and then to the Schützenstraße.

The most interesting and best known of all the prostitutes belonging to this class was apparently the so-called

Countess Camilla.

She was truly dazzlingly beautiful, especially when she first appeared in Berlin. Her fresh, healthy facial colour, her large, lively eyes, her beautifully shaped features and her tall, nobly built figure made it very difficult to guess that she was a publicly inscribed wage-whore. She was born in Hamburg in 1808, the daughter of a shoemaker, and had received only a meagre education. Her beauty and her cheerful, cheeky nature soon made her the object of many a pursuit, and in particular a prey of procurers. After spending some time in a brothel in Hamburg, she came to Berlin in 1833 to the Carmoisin's saloon, where she stayed for about 10 months. From there she went over to the Kammerhoff's saloon, but after staying there for only four weeks, she went to Danzig, where she stayed for almost four years. Then she returned to Berlin to Bloch's saloon, and moved from there to the well-known small house in Markgrafenstraße, where she lived for five full years with one and the same landlord, a rare occurrence in her sphere. Her room here was very elegantly furnished and even lit with gas, so that it attracted the attention of all passers-by. The beauty of her body has been preserved for a remarkably long time, and, what may be regarded as an even more remarkable phenomenon, she has rarely or never been syphilitically ill, in spite of her many years of practice.

A few years ago she married a man whom she had long before supported, and she started a small business with him. Her marriage was not a happy one, however; she has been separated from her husband for some time and is now divorced.

Tenth Chapter.

The dance-club girls.

It is a peculiar character of the inhabitants of Berlin that the respectable classes of them show absolutely no inclination for a public social life, but that they move almost exclusively within the confines of family life and private circles.

No matter how elegantly a public establishment in Berlin may be furnished, no matter how much it may fulfil all wishes and requirements, no matter how much effort the landlord of the same may make to secure a good clientele, it is all in vain. It is only out of curiosity that the decent Berliner visits that kind of establishment with his family at the beginning of its existence; if this curiosity is satisfied, he does not bother about it any further and leaves the attendance of the pub to the youthful revellers, the night owls and the prostituted wenches. All our large venues have therefore ultimately become the prey of prostitution or, where local conditions did not allow it, such as at the Elysium in the Thiergarten and the Tivoli on the Kreuzberge, they very soon perished.

If anyone has made an effort to interest the better Berlin public and to provide it with dignified pleasures, it has certainly been Mr Kroll with regard to his splendid and grandiose establishment in front of the Brandenburg Gate, but he too has had to succumb to the common fate based on the national character of the Berliners. Hardly the first three of his balls were able to enjoy a better class of patronage; at the fourth and fifth, the guild of prostitution was already strongly represented; at the sixth, the well-known lackey’s daughter was the queen of the day; at the seventh and eighth, the pickpockets and hustlers and their followers were already present; at the ninth and tenth, the connoisseur's eye could already see the clandestine harlot sitting next to the dressed-up prostitute; and at the eleventh and twelfth, the prostituted part of the ladies' society already outweighed the non-prostituted. Very soon, however, it became a foregone conclusion that only the afternoon concerts of the weekdays and the first hours of the ball nights permitted the attendance of respectable

ladies; the hours after midnight and the evenings of Sunday had to be left to the ordinary public and to the perpetrators of prostitution. If Mr Kroll wants to ban prostitution from his establishment, which he will find very difficult to do, he will, as we predict with certainty, ruin himself. Unfortunately, prostitution in Berlin is the mainstay of all public entertainment and social life.

For this reason, the most beautiful and spacious public dance halls in Berlin have always been the favourite haunts of prostitutes. The oldest in this respect is the reputation of the dance hall formerly located in Dorotheenstraße called "the Onkel ".

Established during the reign of Frederick William II, this establishment initially enjoyed such a favourable reputation that it was even frequented by the court. Over time, however, because of its proximity to the university, it became a meeting place for students and the dissolute women attached to them. Once prostitution had taken up residence here, the venue declined more and more, and finally it became the main stomping ground for Berlin's prostitutes. Especially at the balls, which took place here on the Wednesday after the first of every month, the inhabitants of the brothels gathered in large numbers, as if for a great election festival. The polonaises, which were danced across the courtyard and through the lodges on these evenings, had acquired a classic reputation. The dresser of this ball, old Oberland, was also a classy person for Berlin. Apart from the students, the gentlemen's staff on these occasions consisted mainly of artillerymen and servants, i.e. very different elements. It goes without saying that among such a mixed crowd there were many excesses, especially severe brawls, and many of our fellow citizens, who are now in a high position, have passed under the four little lights that used to flicker above the front door of the house in question during their student days, with a blue back and a light purse. Of course, the police officials, and especially the academic authorities, did not look on this activity with favourable eyes. After several years of strictly forbidding students from visiting this establishment by posting notices on the notice board, it was completely closed in 1840.

Among the women who frequented this establishment, two in particular, of whom we have already mentioned above on page 96, were the Cab Horse and the Ragged Anton. Both were so well initiated into all the rules of good speech by their constant mixing with students, both spoke such excellent Latin and had taken up so many verses of Horace, drank such considerable quantities of Bavarian beer, and were so well versed in muscular science and the whole of anatomy, that they were certainly able to enter the examination sooner than many of their admirers.

Next to them, the two sexton's daughters, Albertine and the cold Pauline, the unfaithful Jette and the little Auguste with the Greek nose, shone in this circle. The latter was later married to a professional gambler who had originally made his living as a cattle dealer and has now died.

In addition to the Onkel, there were a number of similar venues at the time, which, however, enjoyed a less classy reputation and in some cases also had a very different tendency, namely the Wegener'sche Tobacco in Französische Straße, the Roman-Hall in Münzstraße, the Letz'sche Grounds in front of the Oranienburgerthore (the later villa bella), the Friedrichstädtische Hall in Krausenstraße and the Gräbert'sche Theatre in Waldemarstraße. All these venues were more or less frequented by prostitutes and generally reckless women. The Roman Hall and Letzsche Grounds were also banned by the academic authorities, but were nevertheless mainly frequented by students. The Gräbert'sche Theatre had become particularly famous for its theatrical performances, and among these especially for its ballets, and when these took to the stage, even some of our most distinguished and educated men could be seen among the colourfully mixed audience, who did not shy away from the artificial productions of the Fräulein . . . . . and to attend Father Gräbert's moral sermons for an hour under the cloak of incognito. Father Gräbert had the peculiar quirk of glorifying the birthdays of all the members of our royal household, both living and deceased, with his balls and theatrical performances.

But all these places faded completely into the background and disappeared into the gloomy night when, around the year 1830, the old

Krüger's Colosseum in Jacobsstraße rose like a shining meteor on the horizon of Berlin's amusements. This theatre was obviously the cosiest, most decent, most glamorous and at the same time most comfortable that ever existed in Berlin and perhaps will exist. No matter how grandiose and majestic, how brilliant and splendid Kroll's Wintertergarten may be, its visitors will never linger in it with such warmth and cosiness, never so “con amore”, as was the case with the old Colosseum. After the first curiosity of the Berliners had been satisfied and the venue had ceased to be a privileged possession of the higher classes, a most cheerful, merry and yet outwardly most respectable society gradually concentrated in it, which united in itself all the socially interesting aspects of Berlin. Of course, the prostibulum very soon gained the upper hand here too, but the theatre had so many separate rooms that the most diverse elements could easily unite in it without disturbing each other, and Mr Krüger usually knew how to strike the right note and maintain such strict police supervision that the limits of sociability were very rarely exceeded. The burning of the Colosseum was therefore a hard blow for many a Berliner, but an even harder one for Mr Krüger himself, who was known to have been imprisoned for a long time as a result.

The burning of the Colosseum has in particular raised two of the above-mentioned lower class localities to a flourishing upswing, namely

the Friedrichsstädt Hall and
the villa bella,

in that the majority of visitors to the old Colosseum, after wandering around like an orphaned herd for some time, sought and found asylum there. The villa bella has also gained an advantage in that the stay in it seemed cosier to some than that in the Friedrichsstädtische Halle, and that the visitors to the latter are perhaps also a few degrees higher than those of the latter location. By a not inconsiderable entrance fee, which must be paid by the male visitors in both places, it has become possible to obtain visitors who either belong to the better classes, or who are not too anxious about the expense of their amusements.

The gentlemen's background therefore usually consists of students, artists, trainee teachers, elderly men of life, merchant's servants,

hairdressers and, not infrequently, elegantly dressed rogues, especially pickpockets. However, these usually arrive very late and when no police officers happen to be present.

There are many ladies who visit both places at the same time, for example:

the Little Pony,
the Long Splinter,
Louise B. e.t.c.

Among the regular visitors to the Friedrichsstädts Hall, the following are particularly noteworthy:

The two procuresses G. and M. together with their entire female and male entourage. Both, as old and ugly as they already are, usually stand out with disgusting insolence in the first rows of dancers and rarely miss a dance. Both of them also have very young pimps whose activities they watch like a hawk.

Old Sp. joins this co-operative to form a worthy trefoil.

Among the victims that this Gorgon choir already has on its conscience are especially e.g:

the daughter of old Sp. and
a certain Auguste S.

remarkable for her beauty. A few years ago, when she was under the auspices of the Scottish Marie, the latter had a veritable Madonna's face, but since she was trafficked to a Hamburg brothel, she hardly resembles the shadow of her former self. Only her elegantly moulded Greek nose and her slender figure have survived.

This section also includes

the Moth Eater,
the Siblings C.,
the Fat I.
the Dizzy Ottilia,

the Fat Z.,
the Bean Queen Hermine,
the Colourful Guste,
the Muscular,
the Scottish Marie,
the Little V.,
the Black Luise,
Little B.,
the Fat Marie,
Jenny N. and so on.

Among the priestesses of the villa bella, the following stand out in particular:

the Jewish, also known as the Fire King,
Pony
the Black Pauline,
Marie F.,
Luise W., a very young girl of dazzling beauty and extremely cheerful, cheerful character, who usually wears her hair done a la Chinoise and is the mistress of a merchant's apprentice.

A visit to these two places is certainly a most enjoyable one for the bon vivant and connoisseur, and even indispensable for the stranger who wishes to become acquainted with Berlin in all its various aspects, but it is a most dangerous one, especially for young people.

When a young man of lively imagination enters these elegantly decorated rooms; when he sees the crowd of blossoming young girls, colourfully mixed among the guests, whose cheeks, flushed from dancing and often also from make-up, imbue them all with a certain character of unspoilt freshness, and whose sparkling eyes laugh merrily and cheerfully at their admirers; when he hears the merry fanfares sounding from the battlements of the halls and sweeping the merry crowd away to a whirling dance; when he sees the selection of excellent dishes inviting him to enjoy them; when he observes the informality and impartiality with which everything here is devoted to a cheerful, happy life and interesting entertainment, then it truly takes quite a knowledge of life and a certain

amount of experience to see the colourful-scaled snake that lies poisonously lambent beneath the fragrant roses, and not to be overwhelmed by the frenzy of joy and sensuality. Many a young man has laid the foundation stone for his ruin in these places, for many a man they have become a curse for his whole life, many a man has danced here in the whirling course directly into the penitentiary or the poorhouse.

There are therefore two classes of people who usually lurk about here with the most sober senses and with calm unshakeable coldness under the general frenzy, namely

the police officers and
the gamblers.

Here the police officer learns from the gossipy prostitutes, who vie for his favour with cunning impartiality, many an important piece of news that he needs in order to restore the balance of justice that has been unhinged by the criminal, and his trained eye very soon recognises the criminal sources from which many an excessive expense is made here. The Criminal Commissioners and our famous Dunker are therefore regular guests at the villa bella and the hall.

The gambler who lurks in ambush here has completely different intentions. With the keen eye of a bird of prey, he spies those of the guests who appear to him to be worthwhile prey due to their own or other people's coffers and the necessary recklessness, and where he is unable to reach his goal himself, he uses the smooth-tongued prostitutes to help him, of whom every professional gambler always has several in his entourage.

The chronological sequence of events in these places is usually very simple:

They open at 7 or 8 o'clock, but there are usually only a few guests that early. The real hustle and bustle doesn't begin until around 10 o'clock. Some of the guests then participate through the various dances in uninterrupted succession and with short breaks, while others remain seated in the adjoining rooms in cosy conversation. Around midnight, there is a long break during which the guests are fed. Each guest then

takes the beauty who has aroused his particular interest and leads her to the table. Those prostitutes who have gone away empty-handed remain sitting dry-mouthed, as their means are insufficient to feed themselves. Many men who shy away from the expense also eat alone or stay away from the tables altogether. They only eat a la carte, and this complete informality is a very powerful attraction of these places. One can spend very little by keeping ones senses and still spend an interesting evening, but one can also easily waste considerable sums, especially as the consumption of champagne is very common there. After the meal, the dancing begins anew and usually lasts until three or four o'clock in the morning. However, a large proportion of the guests leave before then, usually in pairs, with the diner usually accompanying his companion to her flat. The second part of the dance tends to be a little more boisterous, as people's tempers are already more heated from the wine they have enjoyed during the meal.

The ladies' costumes are usually very elegant, but with only a few exceptions borrowed. The profit they derive from visiting these places must therefore be considerable to compensate them for these and many other expenses. This alone is sufficient to show the considerable effort that must be required for a young man to move in this circle for a long time with a certain splendour. For example, he only needs to spend a single evening in the villa bella if his requirements are still moderate.

5 Sgr. for a hackney carriage for the outward journey
10 " to entrée,
15 " the evening meal for himself,
15 " " for his lady,
15 " to one of his lady's companions, who usually know how to get consideration with great dexterity and audacity,
2 Thlr. for a bottle of champagne,
20 Sgr. for ice cream and incidental expenses,
15 " for a night cab for the return journey,
2 Thlr. as the actual price for the prostitution.

Tot. 7 Thlr. 5 Sgr.

But if there are young people who frequent these places almost weekly, who let streams of champagne flow at them and not infrequently gather a crowd of hungry girls around their table, then this shows the considerable extravagance of which such people are guilty.

In recent times, the new Colosseum in the extended Commandantenstrasse has joined the two venues in question here in terms of the elegance of its décor, good dance music and the overall character of its patrons, and it has even become a dangerous rival to them.

But the Kroll's Wintergarten has become even more dangerous for them in the current fixation of elegant luxury. In time, it will certainly attract all the higher classes of prostitution and leave the other localities with nothing but their sputum.

Besides the localities mentioned here, however, there are many similar ones, which have a more or less different tendency, but are all intended only for persons of the lower classes. In some one finds mainly criminals and concubines, in others more middle-class families of the lower classes alongside girls of the serving and labouring classes. Particular mention should be made of these various relationships:

a dance hall in the so-called Voigtlande,
a similar one in front of the Prenzlauer Thore,
a similar one in Grenadierstraße,
a similar one in Linienstraße,
the so-called Flinte,
the so-called flannel,
a local in Zimmerstraße,
a local in the short street and so on.

Eleventh Chapter.

The rooming-house wenches.

There are many men whose social status does not allow them to visit brothels or pick up prostitutes off the street, but who nevertheless enjoy the fruits of prostitution. The so-called " rooming-houses " or “flophouses” are designed to meet the needs of these men.

There are a number of types of women in Berlin where young wenches come at certain times of the day and hold secret meetings with men who are brought to them. Since these men always belong to the higher classes and, in addition to the actual physical enjoyment of love, they often seek free and informal entertainment and social pleasures in the procuress's flat, the women in question here must always have a certain social tour de force and at least an outward appearance of education. Although they run a great risk in their business, because there is a high penalty of imprisonment for running it, and because they are very easily exposed to discovery, there are always too many people, even women of good standing, who are prepared to do so because of its popularity. In particular, the number of smaller flop houses in Berlin is very considerable; but of the larger ones, and of those which have acquired a certain reputation, there are usually only 6 to 8. The police officers are sufficiently aware of these fine flop houses, as are the men of the better classes, but on the one hand they usually lack the legal evidence necessary for successful intervention against the procuress, and on the other hand they sometimes exercise a certain amount of consideration.

In recent times, a certain unmarried E.'s lodgings had gained the most notoriety. About a year ago, however, it was cancelled by the police and the E. was called in for investigation, even though she had been frequented by men whose ancestors (as her later judicial defender put it) had fought on the walls of Jerusalem. For the time being, Mrs K.'s lodgings near the Spittelkirche, which had existed for several years, enjoyed the greatest reputation. The owner of this establishment works with great calm and caution, but one can certainly also say of her: έσσεαι

ἦμαρ; for up to now almost all owners of such establishments have fallen under the knife of justice.

In addition to the C., the lodgings of a certain Mrs R. also enjoyed a widespread reputation some time ago. She, too, is currently serving a significant sentence, and two other comrades of hers, who, however, already belonged to a lower sphere, a separated M. and an unmarried G., are also both in prison. There has been great bitterness between them recently, and since a demonic coincidence has assigned them both to the same cell in the prison, they will probably do their best to increase each other's suffering during their imprisonment. Mrs H., who is notorious in the field in question here, only recently returned from the penitentiary.

The owners of these lodgings usually try to raise their expectations of the girls and men who stay with them as high as possible. Not infrequently, they also try to make themselves confidants of family secrets and benefit in this way. Some have also made a formal business out of luring married men of higher rank to them and then extorting large sums of money from them by threatening to reveal everything to their wives. Some of these women, however, cannot be denied a certain discretion and delicacy.

These women are usually very inventive in the means of concealing their activities; soon they take on the appearance of milliners or flower makers, and the girls then come to live with them as helpers and friends; sometimes they play the role of washerwomen, with whom many people come to take care of laundry matters, sometimes they rent out furnished rooms and the like.

The places in question are usually very elegant, but are also furnished in such a way that visitors can retire to them as undisturbed and safely as possible.

A striking number of them are to be found in Schützenstrasse and Krausenstrasse, and in more recent times in the neighbourhood of the new gate, where the Royal Iron Foundry is situated.

The prices paid in these lodgings and the habits that prevail in them vary considerably. In many of them a Friedrichs d'or (a Prussian gold coin “pistole” nominally worth 5 silver Prussian thalers) and probably more is paid for a single visit, but in some they are satisfied with a thaler. Some are busiest in the evenings, some also in the mornings. The proprietors of these establishments are usually careful not to receive the money from the men themselves, but rather through the girls, so that in the event of a legal enquiry they can claim that the meeting took place in their home without their consent. Some of the procuresses, however, live with their girls as if they were part of a large family circle, and they often organise large drinking parties with them, to which the most trusted friends of the house are invited.

The women who socialise in the rooming-houses usually belong to the better circles of prostituted girls. Many of them endeavour to preserve the appearance of respectable women in their surroundings, which they often succeed in doing to such an extent that no one suspects their status. Indeed, it is not uncommon for young girls of the most respectable and best families to visit flophouses without their relatives having the remotest idea of it, whether it be merely to indulge their sensuality or to procure exceptional funds to satisfy their desires and needs. For example, there was a case in a flophouse in Behrenstrasse where two very pretty and educated young girls turned up, whom nobody, not even the procuress, knew by rank and name, who willingly offered themselves to the men they liked, but who stubbornly refused to accept any money or other reward from the procuress. It later transpired that both girls were daughters of a local high official.

In particular, many young women frequent such flophouses who have been driven there either by broken financial circumstances, or by a tendency to extravagance and finery, or by sensuality, or by unhappy marital relationships, or even by the art of seduction.

Sometimes it happens that the partners of these women themselves, without one of them having any idea of the other, socialise in the same flophouse.

The men who seek their companionship in the flophouses belong, as I said, only to the better classes, as they are otherwise unable to pay the necessary expenses. Preference is given to young officers and older civil servants. It is not uncommon for one of the guests to give banquets and orgies to his friends, which he cannot afford to organise in his own home. Such banquets are, of course, highly profitable for the bawd, who has to take care of all the arrangements.

These lodgings do not usually contribute to the spread of syphilitic diseases, as it is in the bawd's own interest to keep a strict watch on the health of the women who frequent them. The police authorities' principle of only terminating such establishments if they cause a public nuisance is therefore a thoroughly correct and practical one.

A very important event at the time was the abolition of the above-mentioned unmarried C., and here we give all the more details of the circumstances, as they provide the best description of the goings-on in such places. The E.'s lodgings had recently become so generally known that every respectable stranger was in the habit of visiting them for the sake of curiosity, and that the police authorities could no longer remain silent about their existence. The E. was therefore first summoned and an severe warning was issued to them; but although this warning was repeated several times, it was not heeded; the E. continued its activities undisturbed, trusting in its high connections. The police director Dunker therefore decided, after he had quietly obtained the necessary evidence, to cancel the E. and hand it over to the court. He chose an evening for his intervention on which, as had been learnt, five or six young people of high standing were planning to celebrate a great orgy at the C. with some of the most famous priestesses. After the house had been occupied and it had been ascertained that some of the guests had already passed through, the bell of the E. was rung. Cheerfully and merrily singing a merry song, dressed in velvet and silk and holding a silver candelabra in her hand, the E. opened the door. She thought she was receiving one of her guests, but before her stood the dreaded servants of the police. Like Leporello before the stone guest, she recoiled in horror with her candlestick and, frozen with terror, led the unwelcome visitors into her room. Here sat three of our most famous prostituted women, dressed in the most costly fabrics

and hung with golden chains, engaged in uninhibited chatter: the pale Bertha, the Potsdam Pauline and the beautiful Ida. They fainted with a loud cry when they saw the threshold, which no police officer had ever entered before and which had always been such a safe haven for them, suddenly robbed of its magic power. This embarrassing situation was aggravated by the fact that the police officers, in order not to cause a noisy outburst by changing the scene too quickly, took the precaution not to continue their intervention immediately, but rather to sit down very politely and, completely ignoring the mutually fatal situation, began a long and ceremonious conversation with the ladies on highly indifferent subjects, which naturally gave the latter little pleasure, but rather drove the sweat of fear on their foreheads. At last, however, Mr Dunker advanced with the declaration that he intended to bring Miss E. (or Madame E., as she was usually called) under criminal arrest. A general wailing and lamentation, with the melancholy croaking of a parrot in the parlour, was naturally the consequence of this declaration. After the prostitutes had been promised that they would be spared arrest if they were able to prove their health by a medical certificate on the following day, their tears gradually began to dry up. Madame E., however, had to make preparations for the consequences without mercy. While she was in the act of doing so, the doorbell of the flat rang again, the door was opened, and lo and behold, two young ladies of the type described appeared: sweet Rosalie and black Hulda, in the most cheerful, merry mood and in most elegant toilettes. Their surprise was no small one when, instead of the expected company, they encountered the familiar friendly countenance of our Dunker. After being subjected to a brief examination, they too were dismissed with the warning already given to their comrades.

A short time after them the Counts X. and Y appeared. They, too, were not a little startled when, instead of the friendly, inviting eyes of their beauties, they met the ironic glances of the Gendarmes, who were busy pouring out the fire on the hearth that had so often warmed their steaming punch. Of course the gentlemen had to content themselves that evening with a mere dinner at Milenz's, while Madame E. boarded a hansom cab with an official to hurry towards her new home.

But she found it very difficult to accept her fate; like the delinquent the hour of death, she endeavoured to delay her entry into the city detention centre (Stadtvogtei) by all possible pretexts. She still had this and that to do, she demanded to be led here and there. The official in question was humane enough to give in to her wishes, but she did not find advice and help anywhere, nowhere would anyone see her. Only her old bosom friend, the dress-renter B., who had supplied her girls with dresses and did their banking, was willing to take her in. Only her old bosom friend, the dress-renter B., who had supplied the dresses for her girls and made their banquier, gave her a willing welcome. Old B. had far too much experience not to recognise E.'s fate immediately from her association without further explanation; she gave her rich words of comfort, but not from the Bible, no, she took them from the general law of the land. The approximate contents of these were limited to the fact that this was the first time she had fallen into the hands of the police, and that they would therefore not be too hard on her, and then that, according to the practice of the courts of justice, persons brought to justice for cheating would be released at the end of their sentence and could await the outcome of the trial on their own feet.

Above all, however, the lady-in-waiting admonished her unfortunate friend to leave her silk dress behind and to provide herself with proper undergarments and a coarse shawl, as without these warming garments the agony of imprisonment would be felt twice as much.

After a change had been made in E.'s toilet in accordance with this advice, she finally resigned herself to the sad fate of exchanging her splendid parlours for the cold prison walls.

In spite of all the cabals and machinations undertaken in her favour, and although she had even succeeded in persuading an official to overlook some of her acts, and to bend his office in other respects in her interest, she was nevertheless sentenced according to the severity of the law.

A significant difference from the rooming-houses discussed here are those in which the street prostitutes tend to seek refuge with the men they attract on the street.

These flophouses are located in various parts of the city, but almost always in the most remote nooks and crannies. They mostly consist of unclean, poorly furnished rooms, either not lit at all or very sparsely lit, which are kept by old women. The traffic in these dives, which are preferably located in basement flats, is extremely dangerous. The uninitiated not only run the risk of being robbed, but also of contracting syphilitic infections, as it is precisely among the street prostitutes that most venereal diseases are found.

The police are therefore eagerly keeping these dives under watch, but catching the landladies themselves is extremely difficult. Usually such women observe the practice that, while the room, which is already known to the prostitutes by its location, is open for use, they wait outside the door for the girls to enter and only then receive their due share of the wages when they leave. If someone comes forward with a denunciation against her, or if the lovers are surprised by the police in their apartment, she always has the excuse that they have crept in against her will. If the man wants to make a denunciation later, he knows neither the girl nor the procuress, and he often has difficulty finding the place where he has been. If the girl herself wants to testify against the procuress, she denies everything, and it is then a case of statement against statement.

Normally the owners of such flophouses are old, worn-out prostitutes, who engage in illegal activities such as fencing of stolen goods, whose entourage includes rogues of all kinds.

Every streetwalker knows one or more of these places of refuge in almost every neighbourhood, and depending on whether she is plying her trade in this or that street, she may be here or there. In such a doss house there is a constant flow of people, like in a pigeon loft. Each prostitute stays with her companion for barely a quarter of an hour, and as soon as one has left, the other usually enters. The share that the prostitutes have to pay to the procuress in such quarters is:

from	1	Thaler	usually	10	Sgr
"	20	Sgr	"	7½	"
"	15	"	"	5	"
"	10	"	"	2½	"
"	7½	"	"	2½	"
"	5	"	"	2	"

We will come back to these lodgings below, in the chapter concerning the streetwalkers, and provide more detailed information about their location.

Twelfth Chapter.

The tavern and four whores and the harp-maidens.

The number of public houses in Berlin has increased in recent years to such an extent that there are far more than are needed. Almost daily, new victuals shops, confectioners, beer parlours, wine bars and similar establishments are springing up in this or that corner of the city, many of which, of course, eke out an ephemeral existence, disappearing as quickly as they appeared. In particular, the Bavarian beer parlours in their present large number have only emerged in recent years, and especially since the time when so-called Bavarian beer began to be brewed in Berlin and supplied for the cheap price of 18 pfennigs per pint.

Of course, these pubs, with their large crowds and their current strong competition, must be anxious to invent extraordinary means of attracting guests. The best means, of course, would be to provide good and cheap food and prompt service, but the landlord does not have the desired advantage with these, and so one resorts to less realistic ones. Of course, since all these places are primarily aimed at attracting young, unmarried people, none of them seems more suitable than that of prostitution. Thus in the last five years it has become the general custom in Berlin to keep only pretty young girls to serve the guests in the taverns, but especially in the confectioners' shops, the Bavarian beer-houses and the brandy shops, and to remove the male servants from them as much as possible. As these girls have to grant their guests many liberties in the interests of the business, it goes without saying that almost all of them indulge in very lax moral principles.

Often the whole existence of a business rests only on the reputation and skill of such a harlot, for once she has achieved a certain fame among the young people, she is able to skilfully attract them to her and keep them in a certain dependence on her, it goes without saying that when she arrives or departs she brings or takes away a larger or smaller number of guests.

For the male world, the prostitutes of this batch are highly dangerous. They are usually of a highly scheming character, and they are particularly adept at luring their lovers for a long time with empty promises in order to gain as much profit as possible from them during this time. Since, however, in order to gain the favour of such a bartender, it is absolutely necessary to also gain the favour of the innkeeper, and since dealing with such girls is only possible by visiting the locale in question as often as possible, young inexperienced people in particular can easily be seduced into spending that far exceeds their wealth and often ruins them completely. Among the establishments in question, three classes stand out in particular:

a) the brandy shops.

Although these places are frequented by people of the meanest, coarsest and most subordinate class, the girls serving in them are usually far more respectable and, especially as far as appearances are concerned, more reserved than the girls in the better places. It is precisely this vulgarity of the guests that compels the girls to avoid any direct personal contact with them and rather to gain a certain respect and standing with them. It is enough to attract the common man if he is allowed to exchange a few friendly words with a pretty young woman whose education is a few degrees higher than his own.

Excesses against the barmaids are therefore very rare in such shops. It occurs to no one to wish to put themselves on an intimate footing with them; on the contrary, they are always addressed with the respectful title of "Mamselle," and her favour is courted with great attention, as it depends solely on her whether or not she will give credit in the event of any vicissitudes of fortune, and more or less sweeten and strengthen the indispensable manna of brandy.

In view of all these circumstances, the owners of such shops only choose women of particularly strong and vigorous build, whose outward appearance is already something impressive, to be barmaids, and among the so-called brandy maids one often finds truly excellent beauties.

These girls usually marry well, since their wages are not insignificant, and since, if they ever want to be dishonest, they have the opportunity at any moment to cheat their masters out of several thalers, without any repercussions, which opportunity they often make use of .

b) the pastry cafes.

There are individual confectioneries in which one finds male waiters throughout, such as Stehely's, Hildebrand's, Spargnapani's, etc., while in others one finds waitresses throughout.

We do not mean to imply here that prostitution must be involved wherever female attendants are found; indeed, we solemnly disclaim such an error (at the Heureuse / French *"Happy"*, for example, young girls are to be found throughout, yet there is as much decency there as can be desired), but we have here only a certain class of confectioners in mind, whose personal designation we are naturally not permitted to give. The most common of these differ only in a few respects from a brothel, and in several of them even the entire stock of goods, often worth barely 10 thalers, is only the cover of a clandestine brothel business. Not only does the prostitute in the shop willingly give herself away to the guests in a dark adjoining room, but this adjoining room is also used by street prostitutes as a flophouse, and we even have a confectioner's shop in which mainly only rogues socialise with their concubines.

c) Bavarian beer parlours.

These are the actual domicile of the prostitutes of whom this chapter deals, for while in the brandy and confectioner's shops there is usually only a single prostitute, in the Bavarian beer parlours one usually finds three or four of them together. Usually these girls have come to Berlin from abroad and have not yet passed the age of twenty; in recent times, however, some landlords have not shied away from taking on notorious and renowned street prostitutes.

The tactics of these girls are very simple; they are cheerful and friendly towards every guest, engage in conversation with everyone and allow everyone as much freedom as at least a glimmer of external

decency allows, but they pay particular attention to when a guest has emptied his glass, as their main task is to fill the glasses as often as possible.

The influx of such women to the beer parlours has increased so much in recent times that it has already become possible for some landlords to conclude the following contract with them:

They give the girls neither wages nor accommodation, but they perform the services of waitresses in return for free food and the permission to exploit the intercourse with the guests as much as possible in the interest of prostitution. In this contract, all parties have their enjoyment. The landlord saves the wages of the waiters, the girls can pursue the trade of prostitution without being harassed by the police and exposed to the calamities of the weather, but they also enjoy the advantage of free food. Finally, the guests can combine the pleasures offered by the beer houses with those of the brothels. Of course, where the most beautiful and frivolous women are to be found, the worst and most expensive drinks are usually to be found, since only these require such a foil.

The most dangerous in this respect are probably the wine taverns where there is a female waitress of the type in question. However, if one finds a Bavarian beer shop combined with a wine shop and female service in an establishment, then one can be sure, with certainly very rare exceptions, that one is dealing with an immoral inn.

In particular, we must draw attention in this respect to a place in the Royal city (Königsstadt) which deserves to be called a veritable den of poison:

In addition to the landlady's porter, there are two young girls in this place who surpass almost all their equals in shamelessness and vulgarity. The older of them, in her coarse, buzzing speech, clearly shows the effects of secondary syphilis. The younger one is still at such a youthful age, her face is of such beauty, and in particular possesses such noble innocent features, that one can only listen to her lewd jokes with a certain regret. In the evening these girls, as well as the landlord, are usually

drunk, and with the height of their drunkenness, the impartiality of their behaviour rises or falls. If you enter this pub at one or two o'clock at night, you really think you have stumbled into a den of bachantes (bachantes: followers of Bachus). He will find almost the whole company, landlord, girls and guests, drunk, some of them dancing with the girls to the strumming of a guitar-player, who formerly played an important part in one of our disused brothels, and has sought a new and worthy sphere of activity here; another is shouting lewd songs of all kinds to the same strumming and whirring. If the guitar player has his daughter with him, then the noise is complete, as she often performs theatrical songs together with the barmaids. But the most terrible thing in this pub is the wine. For a thaler you can get a bottle of sour red drink against which the worst Grüneberg wine, even if it has been produced in the deepest shadows, seems like sweet manna. This pub never closes before 4 o'clock in the morning, and the two barmaids usually go to their respective flats with this or that guest.

In those beer houses that are equipped with a billiard table, a waiter has been employed to serve it; recently, however, the barmaids have also begun to master the noble art of playing billiards, and so we already find several establishments in which they manage billiards in addition to their other business.

As long as this phenomenon is still new and unusual, it naturally serves to increase the number of guests. In particular, there is currently such a pub on the waterfront, where three barmaids are skilful billiard players and, as a result, the billiards are almost constantly in use.

In addition to the barmaids, the so-called harp girls are also used in the beer parlours as an extraordinary means of attracting guests. In certain places, either every evening or on certain evenings, there are girls who entertain the guests by singing and playing the harp. Of course, the performances of these girls are usually more or less lewd, and here again it is prostitution in disguise that is the sole aim.

Almost always these harp girls are ugly, worn-out creatures, to which only a certain fantastic clothing and the romance in general can give their

appearance a certain charm. Sometimes, of course, you can also find pretty fresh faces and these then form a very sought-after commodity.

The intake of such girls is usually a relatively significant one, since the most respectable among them always takes over the business of going around among each of the guests and asking for a gift. If each of them gives even one or two pennies, then at least one or two thalers come together in such a way; many, especially older men, are also often foolish enough to even donate significant gifts.

Nevertheless, the number of harp girls in Berlin is only small and, in particular, proportionally much smaller than in Wroclaw and Saxony, where harp girls are a favourite form of institution.

At the Wroclaw wool markets, for example, there are always several hundred harp girls wandering around, usually coming from Bohemia and taking with them considerable sums of money each time.

Thirteenth Chapter.

The bath girls.

The use of bathing establishments for the purposes of prostitution is, as we have already seen above, a very common phenomenon, especially in the Middle Ages, but even today it still occurs from time to time.

On the one hand, it is not uncommon for voluptuaries to take prostituted women with them to very respectable bathing establishments, pass them off as their wives and then enter the baths with them.

On the other hand, however, there are some lower-ranking bathing establishments in Berlin which make a formal trade out of entertaining girls who show themselves inclined to go to the baths with any man who turns up, and it is precisely these girls whom we have in mind here. The number of them is of course not significant, as there are only a few bathing establishments that lend themselves to such a trade, and it is only for the sake of completeness that we are obliged to mention them here. The best known among them are

the so-called Bademinne (bathing love) and
the Badeguste.

For the moment, this form of prostitution has probably completely died out, since the police authorities only recently closed down such a bathing establishment, and because the bath attendants employed by them were sent to prison for a long time as a result of their activity. These bath attendants had brought the girls over every time a man asked for them and then shared the profits with them, so that they were actually guilty of the crime of cheating.

The bathing prostitutes in question should not be confused with the prostitutes, usually given the same name, who leave Berlin during the summer months and go to the seaside resorts. Mainly in Freienwalde, Świnoujście, Karlsbad, Teplitz, Dobberan, etc. one finds such prostitutes,

whose income is usually very significant there. We have already pointed out above how dangerous the existence of such prostitutes is for the health of bathers.

Fourteenth Chapter.

The street-prostitutes.

Prostitution occurs most frequently, but also most dangerously, in the activities of street prostitutes. They roam the streets, lure passing men here, and then offer themselves to them either in their homes or in the lodgings of some corner prostitute or on the streets themselves in some remote place.

This kind of prostitution is, of course, the most arduous for the prostitute, as it exposes her victims to all kinds of weather conditions and all kinds of assaults and in inclemencies on the street; but it is nevertheless the most sought-after and most common, because it requires the least outlay on the part of the prostitutes and because it puts them in the freest and most uninhibited position. However, the danger of this maxim of prostitution naturally grows with its commonality.

Although there are several thousand street prostitutes spread over all parts of the city, there are several streets where they prefer to do their business because of their lively and peculiar location. These streets are Behrenstraße, Schützenstraße, Münzstraße, Jägerstraße, Schloßplatz, Alexanderplatz, Kastanienwäldchen, Thiergarten, the square near the Catholic church and the statue of Prince Blücher, Rosenthalerstraße, Haakscher Markt, Lustgarten and Louisenstraße.

In particular, Königsstraße in its entirety, the part of Friedrichstraße between Leipzigerstraße and Dorotheenstraße, the section of Leipzigerstraße between Mauerstraße and Dönhofsplatz, both sides of the Linden and Landsbergerstraße are teeming with these street prostitutes every evening. There they usually wander up and down, sometimes wearing hats and veils and fur coats, sometimes only wrapped in large shawls; they carry all kinds of riffraff in their wake and lure the passing men with such impudence and ambiguity that they become a real nuisance in those neighbourhoods.

The usual sign by which they betray their intention is that they stop at the approach of a man, fix him with their eyes and look after him for a few paces. Almost as often they indicate their position by quietly warbling some obscure tune. Sometimes they also have a key in their hand, to which they point with a peculiar gesture to indicate that they have a room of their own. Only the most impudent and reprobate of these creatures make use of direct forms of address, for in most of them the inalienable modesty and reserve peculiar to the female sex still prevails, at least to such an extent that, after they have made themselves known, they wait to see whether a man will approach them.

If such an approach has actually taken place, they usually go a few steps ahead and lead their victim into one of the lowest type of flophouse quarters mentioned at the end of the eighth chapter. For the prostitutes prowling under the lime trees, these flop houses are usually in Behren-, Mittel- and Dorotheenstraße, for the prostitutes of Friedrich- and Leipzigerstraße in Krausen-, Schützen- and Charlottenstraße, for the prostitutes of Königs- and Landsbergerstraße in Nicolai-, Marien- and Georgenkirchhof.

The price paid to such prostitutes is usually only between 5 and 15 silver groschen. Once she has happily won them, she hurries back to the next favourable area and begins her work anew. Such a prostitute rarely makes more than three or four conquests in an evening, and her daily earnings very rarely exceed half a thaler. Many often earn barely a few pennies in several days.

Most of these prostitutes therefore run other businesses on the side. They either work in the factories, or they help their relatives in the inn, or they do female manual labour; preferably, however, they are criminals on the side. Almost every streetwalker has either been punished for theft herself or is the concubine of a thief.

The lifestyle of this type of prostitute is truly appalling. As soon as dusk falls, they begin their rounds in the streets; their keeper follows them at a distance, partly to protect them against possible adversity, partly to take the money they have acquired from them immediately, partly to spy opportunities for crime. When night has fallen and the streets have

gradually become empty and do not offer any further booty, the noble couple go to one of the many thieves' inns and dives, where they dance and carry on all night long, and from which they usually only leave for a while to commit night burglaries. Towards morning they go to their sleeping places and spend most of the day there. If they do go out, it is only to investigate crimes or to stash stolen goods.

Almost half of these criminals, both male and female, are more or less syphilitic all the time, and the danger they pose, both in terms of security and sanitary police, is therefore greater than one would expect.

When, notwithstanding this, one sees almost daily, nay, almost hourly, how even respectable and wealthy men are attracted by these women in the streets, and willingly follow them into the most abominable dives, one cannot sufficiently deplore the ignorance of our social condition, in which most of our fellow-citizens still find themselves, and we must confess that this very ignorance has been one of the chief motives which has induced us to write the present work. To throw oneself into the arms of such a person picked up from the street is the most senseless, foolish actions a man can ever commit. Not only does he risk having to bear the consequences of this recklessness with his body for a long time, but he also risks having his pockets picked. The most dangerous thing, however, is to take such prostitutes into one's own home, as this is where they usually spy opportunities for their keepers to steal later.

Criminal police officers in particular are therefore rightly sworn enemies of these street prostitutes, as they know very well how they cause the greatest harm not so much to morality as to the security police. A thief who has no pimp is not half as dangerous as one who has a pimp.

Although the supervision of dissolute prostitutes is not a matter for the criminal police, and although the demarches against them often cause unpleasant situations for the criminal police officers, they pursue street prostitutes in particular wherever the opportunity presents itself, and sometimes organise proper drives for them. It is not uncommon for more than twenty prostitutes to be caught, of whom 8 are certainly syphilitically ill and 18 are connected with thieves.

If the manpower of our district police officers were not too small, they could justifiably be reproached for not taking sufficient care to clear the streets of prostitutes, for, as has already been noted above, our best streets in the evening are teeming with these vermin, who make it almost impossible for decent women to leave the house in the dark without a safe escort.

It must not be forgotten, of course, that there can be no more fatal and unpleasant business for the police officer than the apprehension of street prostitutes. If he wants to carry out this business in uniform, the prostitutes will avoid him from afar, and the warning news of his presence will spread like wildfire from one prostitute to another, so that all his efforts will be in vain. But if he puts on civilian clothes, the prostitutes follow him so little, they know so well how to cause a riot by complaining about insults, or by having convulsions and prostrating themselves on the ground, that the official often finds himself exposed to all kinds of mockery and ridicule and all kinds of attacks and indignities for his good will.

The police are therefore only able to attack such girls most effectively in their dance halls and in their sleeping quarters. In these dance halls one often finds many dozens, even hundreds of such girls together, and in some dormitories, whose keepers make a living by keeping such rabble, five and six of them lie around unexpected in the most diverse rooms, on the floors, in stables, in cellars, in wash barrels, in kitchens, on the stairs, and so on. Most of these sleeping places are to be found in Landsbergerstraße, the cross streets belonging to it, in Rosenthaler-, Schönhauser- and Linienstraße, the smaller alleys in this area, as well as in the so-called Voigtlande and in Feldstraße.

Some of the dance halls are located in front of the gates and in the streets just mentioned. These taverns truly take on the character of brothels, for their patrons indulge in their trade without shyness wherever the opportunity arises, and the most abominable vulgarities and orgies are practised there, so that it is actually a gross contradiction to abolish the brothels and allow these much worse dens of fornication to continue to exist. Indeed, in one of the best streets, in one of the most beautiful

squares of the residence, there is such an establishment, in whose illuminated corridor, which is sufficiently visible from the street, the prostitutes sometimes lie around in groups, in the midst of practising prostitution!

In fact, many of the street prostitutes have no qualms about plying their trade in the street in the true sense of the word. Of course, these are the most depraved and vile of them, who have sunk so low that they can no longer find shelter in any flophouse, and that they can only be in the service of prostitution under the cover of the deepest darkness. They then drag their victims, who naturally belong to the lower classes themselves, along dark gateways, between heaps of stones and rubble, behind desolate fences, etc., and indulge in all kinds of whims for a few copper coins, or even for a piece of bread or a drink of brandy.

The personal circumstances of the street prostitutes are the most varied that can be imagined, and certainly more varied than can be found in any other of the classes of prostituted women hitherto mentioned. We find among them married and unmarried widows and separated wives; we find many creatures covered with rags, starving and freezing, and again many in the most elegant dress; we find finally young pretty and blossoming girls who are still at the first stage of sexual development, and old worn-out women who are close to old age.

Street whoring is the beginning and the end of most prostituted women. They wander the streets as half-children without discipline or instruction and begin their dissolute careers here. Through natural agility and ability, through fortuitous circumstances and especially through the services of procuresses or through the whims and inclinations of rich libertines, individuals rise from the general public to a certain splendour, they attract general attention and are suddenly showered with all the external gifts of fortune. But with the fading of their youth and the rise of their old age, they sink down again step by step, and in the end they walk the streets again, miserable and ragged, but now without any prospect of a happy, hopeful future, but with the painful memory of a happy past.

The fate of two of our most famous streetwalkers today is particularly glaring in this respect:

During a night-time search, in a cellar of Büschingsplatz, which had long since become a haunt of thieves, the detectives found a long, gaunt woman covered in rags lying in a rotten bed next to a fat, dirty, bearded fellow. Everywhere one could see signs of the deepest poverty; the bedstead consisted only of a few wooden pieces jammed together, covered with rotten straw and providing no secure support anywhere. In a narrow space between the bedstead and the stove, two young girls aged about 12 and 14 lay huddled together on the bare floorboard with their heads resting on an old stolen kettle. They were the two illegitimate children of the gaunt harlot. In every nook and cranny lay other wretches.

This cellar was a notorious flophouse. The long, lean woman and her eldest daughter, only 14 years old, were notorious street prostitutes and thieves. The bearded, dirty fellow was a former shoe maker and current thief who had fallen out with his real wife and had become the head of the family. The second 12-year-old girl had already made successful studies in all the arts of vice and crime.

But even more. The long, lean woman had been dressed in velvet and silk only ten years ago. She had revelled in all kinds of opulence, she had never had cakes sweet enough, wines fiery enough, dresses and flats sumptuous enough. She had even for several years been the mistress of Count X., who was related to rich princely houses, and her eldest daughter, the present saucy street whore, was a daughter of this count. This girl's cradle was made of mahogany, her beds had been made of silk, and even now she was sleeping on a bare floorboard, even now she was resting on a stolen cauldron. Fortune can change so quickly. The count had finally chased away the dissolute woman and only granted the child meagre alimony. When he died, his distant relatives reduced these alimonies to the smallest legal amount; for why should they have any sympathy with the impudent woman who had carried off the greater part of the testator's fortune, and with her dubious bastard? The whole family had hitherto lived on this smallest amount of alimony; but a few months since the earl's daughter had reached the age of four and the alimony for her had ceased.

Now the second story. A gendarme on patrol one evening heard a loud noise in a cab. He approaches and notices a rough but unrecognisable female voice arguing with a male voice in the cab, which soon turns into a violent brawl. He opens the cab and finds a carter's boy fighting with a fat old woman whose whole appearance leaves no doubt that she belongs to the class of streetwalkers.

"You stole my purse," shrieks the fat woman in convulsive rage, "you came down to me from your coachman's cab after the fine gentleman had got out, and took my purse with twenty pence, your mate got on the cab instead of you."

"You're lying, old hag," cries the coachman, "you didn't have any money. I've often sat in the cab with you, old girl, what do you want from me?" and so on.

The gendarme finally put an end to the performance by sending the woman and the carter's boy to the town police station. Here a closer examination of the matter revealed the following:

The woman had only recently been released from the workhouse and was a notorious streetwalker. She had no place to sleep, but usually spent the night in the stable of the carter's boy who had been arrested with her, or in his cab. In company with this fellow, she had plied her trade for several evenings in a very peculiar way: The carter had stopped with his carriage under the lime-trees, and the woman had then got into the carriage with men, whom she had succeeded in attracting in spite of her furrowed face and her ordinary habit, and had turned it into a formal lodging-house. For the duration of the visit in his carriage, the carter had usually driven slowly out of the gate and into the Thiergarten. Occasionally he would take a seat next to the woman himself and have his place on the coachman's seat taken by a labourer in his company. On one such occasion he had stolen the woman's purse, which contained her miserable earnings, and had slipped it through the carriage window to the labourer sitting on the coachman's seat. As a result of this theft, the gendarme was brought in. The waggoner was handed over to the court by the authorities and the woman was once again handed over to the workhouse.

Up to this point, the story is an ordinary one, as it occurs a hundred times, but the strange thing about it is that the fat woman is the divorced wife of a government councillor. For various reasons she divorced him several years ago; although she is forbidden to use his name and title, she still remains the former wife of a councillor and an unfortunate woman!

Since she will probably never feel like working and will not have the courage to commit suicide, what will be left for her after her current dismissal from the workhouse but the bottle of brandy and street whoring, i.e. the workhouse again and again!

Incidentally, it is a very common tactic of streetwalkers in modern times to board hansom cabs with the men they lure and to use them as their lodgings. The cabmen themselves are very well trained for such journeys, and generally refer to them by the artificial term "porcelain rides", probably because they tend to drive as slowly as when transporting fragile crockery and porcelain items in particular.

In recent times, even our finest prostituted women engage in a peculiar kind of street prostitution. They go for a walk in the most elegant clothing they can find, at noon between 12 and 1 o'clock in those places where our distinguished and young men are most in the habit of socialising, in order to attract their attention and become the object of their desires and intrigues. These strolls, usually referred to as "the fine line" or "the midday line" in the language of art, preferably take place in Friedrichsstraße, Leipzigerstraße, under the lime trees, and also in the vicinity of the inns and the offices intended for the sale of theatre tickets. In the latter period, even prostitutes of lower rank were happy to engage in street whoring during the midday hours.

Fifteenth Chapter.

The prostitutes living on their own.

There are certain prostitutes who neither hang around on the streets nor in flophouses, who also do not go to dance halls, but who behave very quietly and calmly in their apartments and only accept visits from men in such places.

These prostitutes are usually of a more mature age and have achieved a certain level of calm and insight after an eventful life that has taken them through almost all stages of prostitution. They are usually married and have children, but with the knowledge of their husbands, they support their entire family through corner prostitution (Winkelprostitutes).

They live all over the city, but mostly you can find them

in Siebergasse,
in Nagelgasse,
on Wursthofe,
in Reezengasse
in Kronengasse,
on Zimmerstrasse,
on Schützenstrasse,
in Mauerstrasse etc.

There they usually live in a flat on the ground floor or second floor and try to make themselves inconspicuous during the day. In the evening, however, they often lie in front of an open window and call out to passers-by either directly or indirectly. Some of them are also thieves.

It is very difficult for the police to deal with these women, as they are extremely cunning and skilful and enjoy very powerful protection through the cloak of marriage. They usually try to avoid any publicity and thus any reason for police intervention. However, once a police officer dares to approach them, they know how to use all sorts of intrigues and machinations to discourage him for a long time from getting in their way

a second time. It is only by these tactics that it is possible that some of these women, although their trade is notoriously known everywhere, have remained in one and the same flat for many years.

In fact, these prostitutes are probably the oldest of all prostituted women, as some of them are close to fifty years old and still ply their trade.

Some of them also act as street prostitutes if they are not able to attract enough people from their homes, but they are reluctant to do so because they are much more easily exposed to the danger of being caught and punished on the streets. The husbands of these women usually walk behind them at a distance, partly to serve as protection and partly to collect the money they have earned from the women.

It goes without saying that these women are very likely to be carrying syphilis.

Sixteenth Chapter.

The casual wenches.

There are in Berlin an innumerable number of wenches of the most varied classes, who, without having sunk to the point of commercial prostitution, nevertheless do not disdain to give themselves away for money or for reasonable gifts wherever the opportunity presents itself. The circumstances of these women are so varied that it is difficult to define certain general characteristics. However, the following classes stand out among them:

1. So-called dashing (galante) women. These are often highly educated ladies belonging to the highest classes, who are not infrequently in quite respectable and even splendid circumstances, but who nevertheless do not disdain to take on one or more lovers and exploit them to the best of their ability in order to further elevate their circumstances, wherever the opportunity presents itself. Some of these ladies also turn the cultivation of such lovers into a proper trade, and in this way sink almost to the level of mistresses. The most dishonest and devious of them are usually those who live in widowhood, but there are also plenty of married women who spin their intrigues either with or without their husbands' knowledge. These gallant women are particularly active in the bathing resorts, and you will find several of them in almost every fairly important town. It is not unusual to find borrowed aunts and mothers in their company, as they try to maintain outward decorum everywhere and know how to sneak into the highest circles, but for this purpose they urgently need the palladium of an older lady.

Syphilis is the constant companion of prostitution even in these circles, and all the more so and all the more dangerous because such ladies, once they have been affected by an infection, usually have no hesitation in revealing themselves to a competent doctor, but allow the ailment to take root and grow old. Men have been infected in this way by ladies from whom they really did not expect it.

2. the majority of flower-makers, milliners, glove-seamstresses, fine laundresses, and so on. These are not infrequently quite decent, hard-working women, but have one or more lovers on the side, to whom they leave the care of their expenses and their amusements, and whom they then please in turn.

3. the majority of our maids. They often give themselves to this or that man out of mere sensuality and licentiousness, but mostly out of greed. Many of our maids also frequent doss-houses in the evening, or, if they are off duty for a time, engage in almost public street whoring. There is also a special class of women who make a business out of taking pretty maids off duty and luring them into prostitution.

Syphilis is rampant among the maids to a much greater degree than one would believe. If one could subject the 18,000 maids found in Berlin to a medical inspection, one would certainly find several thousand venereals among them. This can best be calculated from the observations which our prison doctors make of the maids who are brought to prison for theft, embezzlement or some other offence. Of these, it is not uncommon for the eighth or tenth to be syphilitically ill.

4. Almost all girls who trade in flowers, fruit, kippers, sulphur wood, perfumery, soaps, candles and similar articles. They could easily be called peddling whores, because they often offer not only their wares but also themselves for sale as they walk around the houses.

This phenomenon is most common among girls who trade in sulphur wood. Among these there are even children of 12 and 14 years of age who are already addicted to prostitution and who, where their physical immaturity does not permit the actual service of the same, indulge in other fornications. Indeed, we are not guilty of exaggeration when we affirm that there are even parents of such diabolical character that they force their immature daughters to commit such fornication, and that they punish them with the worst maltreatment if they do not bring home a certain sum of money every evening. In our hospitals, therefore, there are sometimes girls of ten and twelve years of age who are undoubtedly sick with syphilis as a result of direct infection.

Seventeenth Chapter.

The Mistresses.

It is an undeniable phenomenon of modern times that the number of marriages, especially in the capital cities and among the better classes, is decreasing with each passing year. In the year

In	1816,	117,448	marriages	took place in Prussia,
"	1819 "	111,084	"	"
"	1822 "	106,160	"	"
"	1825 "	112,171	"	"
"	1828 "	104,788	"	"
"	1831 "	98,67	"	"
"	1834 "	129,818	"	"
"	1837 "	128,022	"	"
"	1840 "	132,281	"	"
"	1843 "	140,454	"	"

If we compare this with the state of the population in each year, there was one new marriage for every 88 people in 1816, but only 113 people in 1840. The number of marriages in the Prussian state as a whole has therefore decreased by more than 25 per cent, but the ratio is even less favourable if we consider the capital city of Berlin alone.

The reasons for this phenomenon are very simple; they are based on the one hand on the general lack of food in our time and the high population of the Prussian state in general, and on the other hand on the tendency to debauchery and an outwardly glamorous life that is currently so widespread among our young people.

Since, for physical reasons, an increase rather than a decrease in the sexual instinct occurs with the decline in marriages, this naturally results in a considerable annual increase in the number of our concubinages and mistresses, and indeed the number of our concubines and mistresses currently amounts to many thousands.

The distinction is usually made between a concubine and a mistress in that the concubine lives with the man in question and occupies an equal civil position with him, so that she differs from a real wife only in the lack of priestly blessing. The mistress, on the other hand, lives at a distance from the man, and is only visited by him at certain hours of the day; she does not assist him in the maintenance of his household, but serves him only for pleasure and especially for the gratification of the sexual instinct, and is therefore much lower than the concubine. Both relationships, however, merge so much and so frequently with each other that a definite classification of them is not possible; both also intervene so essentially in the sphere of family life that they are thereby placed entirely outside the scope of our subject. Only those women who make a business of being mistresses and who, in entering into such a relationship, are not guided by chance or personal inclination, but who always favour the one from whom they can hope to gain the most. So they are actually quite common prostitutes, who are only clever enough to draw wealthy and frivolous people into their nets, and who have enough charms and comforts to captivate their desires not only for a single momentary pleasure, but also for a longer period of time.

There are indeed many such mistresses here in Berlin, indeed almost every pretty streetwalker has the ability to become one, but there are three families in particular whose daughters are born mistresses and whose story we cannot avoid here, as it is too characteristic of the moral state of Berlin. If we wanted to give a specific account of this history, we could fill whole volumes, so we will content ourselves here only with a brief outline, and we will also have to avoid all individual descriptions, as otherwise we could easily run the risk of violating the rights of personal freedom, and as we are dealing here less with the individual than with the general goings-on of the same.

We shall therefore refer to these three families as families X. X., Y. Y. and Z. Z.

a) The Family X. X.

This family has gained a historical reputation in the annals of police and criminal science. It consisted of father, mother and 11 children.

Father and mother were for a long time members of an extensive and highly dangerous gang of thieves and therefore served significant prison sentences, all sons have also been severely punished for crimes and all daughters are famous whores. Even during the Wars of Independence, the ancestors of this family played an important role as spies, suppliers and camp followers.

The most famous of the daughters is the eldest, whom we shall call Hulda. She was barely an adult when she met with the misfortune that her parents and her older siblings were imprisoned for a long time for important crimes of which they had been guilty. Stripped of all sources of support, she herself, now in her fifth year, became an ordinary street whore who frequented the meanest pubs and flophouses and was happy with a daily income of 5 centimes.

But very soon she rose to a better position, as the beauty of her body, which blossomed more and more every day, attracted general attention, and as she possessed sufficient mental faculties to support this beauty in many ways by a skilful demeanour and cleverly calculated tactics.

Her tall, slender stature, her "black" hair, which only served to emphasise her dazzling white skin, her large black eyes, in which an oriental fire always glowed, her beautifully shaped neck, the peculiar grace that expressed itself in her movements and the naturalness and skill with which she knew how to adapt herself to all situations, made her a winner everywhere. In particular, however, her body was the most beautiful that any woman had ever possessed.

The theatre and the old burnt-down Colosseum were the first places where she began her later historical career. As a common street whore taken to these places by students, she soon became their crown jewel and even people of the highest classes were not afraid to set their eyes on her. Equipped with a splendid outfitting, which at first, of course, consisted only of borrowed garments, she soon frequented only the finest lodgings and the price of her favour had risen in a short time from 5 gr. to several Louis d'Ores.

During her stay in these lodgings, her most trusted bosom friend was the prostitute mentioned above on page 94, nicknamed "the Fire King", who, like her, was characterised by her beauty and dress. It was through her that she (then about 18 years old) became acquainted with the rich count, who immediately made her his declared mistress and provided more than amply for her needs.

This relationship, however, was only the prelude to a higher one, in that soon afterwards she met a prince of a foreign princely house, whom she knew how to captivate so much that the count . . . ... had to cede her to him, and that he put her in a truly splendid position. Thus we suddenly meet the former prostitute, the scion of a dangerous criminal family, as the mistress of a prince and revelling in wealth and opulence, for her patron not only paid all her expenses, but even granted her an allowance of 50 thalers a month. But as is usually the case with prostitutes of this kind, she was not exclusively faithful to the duke, but also indulged in debauchery of all kinds on the side, visiting former friends and then some of the finer lodgings, with the result that the duke gradually grew colder towards her and only gave her an allowance of 20 thalers a month. But even this fell away when the duke died soon afterwards, probably as a victim of youthful debauchery.

Now Hulda had to restrict herself again and the duke sent her to a baron who only gave her a total of 20 thlr. a month. Of course, this income no longer covered the needs of the spoilt Hulda, and so she once again frequented less refined lodgings on the side. At the same time, she got in touch with the notorious prostitutes, the P. siblings, and hung around with them in all public places, especially in the first tier boxes of the Royal Theatre. Here was also the real terrain on which she celebrated her victories, here she knew how to show off her dazzling white neck, her burning eyes and her marvellously curled hair to such advantage, she knew how to turn her swan's neck so much in all directions, how to flirt, coquetry and lorgnette (opera glasses) so much that she very soon attracted the attention of the male world, and that she acquired one or more new admirers each time. The police authorities therefore found it necessary to forbid her to visit the first rank boxes, because it was impossible to tolerate a person of such illustriousness boldly conducting

herself in the immediate vicinity of the first dignitaries of the state. Although Hulda frequently violated this prohibition, sometimes on this pretext, sometimes on that, it was still a severe blow to her. In general, at that time (when she was about 20 years old), she was badly pursued by misfortune. Her relationship with the baron soon dissolved and she was now married to a commoner from whom she received only 15 Thlr. a month.

After he, too, had left her, she sank so low that she again became a common street whore and as such was sent to prison, suffering from venereal disease.

But this state did not last long; she very soon picked herself up again to play a new tragicomedy, which might be called the second act of her life.

On her wanderings she met a reckless young man who had just become independent and possessed a not inconsiderable fortune. He fell so passionately in love with her that he married her, and esteemed their union as his greatest happiness (although, as we shall see presently, it became the source of his greatest misfortune). The unfortunate man, whom we shall call S., had no idea that his money might one day run out. The relatives of his then 22-year-old wife had all been released from prison and one by one took up residence with him, so that he soon had to feed the whole family. They lived as richly as he did, and were as little concerned about the future as he was. But what was most comical about this business was that one of our most dangerous pickpockets, who belonged to the X. X. family, was the accountant of the blinded S.'s fortune.

Within a year this fortune was already running low, and S. took the expedient of moving with his wife to a small town quite far away, believing that he would live more cheaply there. Hulda gladly agreed to this proposal, as she longed to play a role of intrigue in the larger world, since in Berlin the stigma attached to her person was a hindrance to her everywhere. So Mr S. arrived in the small town with his Hulda. They rented a splendid country house there, kept an equipage (a carriage and horses with attendants), bodyguards, servants and furnished a big home.

An open table was kept for anyone who wished to come, and Hulda, by her dazzling beauty, her skilful and amiable manners, and the air of education which she had been able to acquire incredibly quickly by means of her extremely favourable mental faculties, very soon became the queen of all the parties in that place, and they considered themselves lucky to have made such an acquisition for themselves.

But suddenly Hulda and her entire court were to be torn from their heaven in a most cruel manner! A dashing brother Studio, who was a native of that place, returned home from Berlin during the summer holidays and was naturally taken by his relatives to the parties of the rich and amiable Madame S.. They exhausted themselves in descriptions of her grace and refinement; one wanted to see in her a princess, another a countess, and God knows what else. Brother Studio was very curious, but how astonished he was when he saw Madame S.!

"God punish me," he exclaimed, "this is the notorious whore Hulda from Berlin, whom I had often enough in my parlour as a firebrand for 5 Sgr., whom I took with me to the Colosseum, whom I introduced there, whom cost me more than a whole thaler in one evening, and whom the old count snatched away from me there. Good heavens, how did she get here, and what kind of fools are you to carry her off like a princess?"

Like a thunderbolt, this news struck the entire residence of Hulda, who had been so universally adored until then. How the Krähwinkler* put their heads together, how they plucked at their wigs and how gleefully the women laughed, shouting as if from one mouth: "Didn't we say it straight away, there's something behind this

* Krähwinkel is a place name that stands for small-town, bourgeois narrowness without reference to any of the specific places of this name.

Of course, the crowd of courtiers quickly dispersed and Hulda's country estate stood desolate and deserted. Everyone shied away from her and she had to make all the more preparations to return to Berlin as her husband's fortune was now completely exhausted.

S. arrived back in Berlin a ruined man. After everything had been moved and sold, he racked up debt after debt and was even tempted to

commit fraud. As a result, he was sent to prison together with his beautiful wife.

Both spouses were equally guilty of the crimes they had committed, but Hulda had found an opportunity to communicate with her husband in prison and so, out of love for her, he was persuaded to take all the blame. She was released, but he remained in prison and in the penitentiary for a long time.

And what was the reward for this loyalty? Hulda realised very well that S. was now a useless burden to her and that she could gain nothing more from him, so she filed a divorce suit against him on the pretext that her husband had committed crimes!

Now the unfortunate man's eyes finally opened, he also complained and so the marriage was dissolved. What must the poor unfortunate man have suffered? From a rich, blameless man he had so quickly become the husband of a whore and then a poor criminal, and now that he had fallen into this misery, she to whom he had sacrificed everything left him with an insolent sneer to continue whoring.

Of course, our Hulda was in a very bad way again at the beginning, she moved in with her family and resumed her street whoring. She, the queen of parties, the adored one, quickly descended from her parlours and again offered her favours to anyone willing for 10 Sgr. At that time she also made the acquaintance of a number of prostitutes of the middle and lower classes, in particular the Fat Jeannette, the Pastry-Board and so on. and socialised with them on many occasions.

But even now she soon managed to pull herself out of her situation, and although she was now close to thirty, she was still beautiful and, especially when she used the arts of dress and makeup, even enchantingly beautiful. The theatre was again the beach where she cast her nets and this is where the third act of her life began.

She first took the Count . . . . . for himself, who in turn made her his mistress and entertained her most splendidly. Although he soon left her again, she had to sell her splendid furnishings anew and again found

herself in a limited position, but very soon she succeeded in making new acquisitions. In quick succession, a Greek prince, two chamber court clerks, a prince, three barons, two counts, some merchants, many civil servants, etc. passed her by, each of whom, of course, left considerable sums of money with her.

In the end, however, she sailed into a safe harbour of tranquillity when she succeeded in winning the love of a rich foreigner living here in respectable circumstances and keeping it to this day. He grants her an almost princely existence, which Hulda knows how to enjoy splendidly. Her parlours are a meeting place for an individual part of the fine world and the atmosphere in them is quite peculiar. Everywhere there is extravagance and opulence and a princess cannot live in better circumstances than Hulda, the former street whore.

Every morning she wakes up at 9 o'clock in her four-poster bed furnished with Indian splendour and Oriental refinement. Domestiques of all kinds are at her command and in her snow-white negligee she has a fine breakfast in the company of her bosom friends, of which she now has this one, now that one around her.

The days proceedings begin at 11 o'clock. During this time, this and that friend from earlier in the day still has access to her and she devotes an hour of intimate conversation to them. The city's first restaurateurs provide an excellent lunch and after a few hours of rest or a walk, either the theatre or another public venue is visited, or the relevant counts and barons of all countries and nations begin to arrive. They organise the gambling table, sing, play, eat, drink, revel into the night and finally leave in the morning to start all over again the next evening. Hulda is the queen of the party everywhere, although her charms are now beginning to fade, but the arts of the toilet are omnipotent and she always knows how to choose her companions so cleverly that they serve her very skilfully as foils. It is also only with these companions that she tends to appear in the theatre, the most common of which are the Soup Casserole, the Saxon Line and the Pastry Board. The Pastry-Board herself is such an interesting person that we will also provide a description of her life below.

We present here the facts of Hulda's life to our readers as bare and unadorned as reality has given them to us, and we refrain from any reflections on them. Facts of this kind speak clearly enough to the heart and mind of every sensible reader, and he will certainly exclaim with us:

> Prostitution is the most terrible poison that civilisation has ever been able to produce.

Perhaps, after many years, we are allowed to deliver the fourth and fifth act of Hulda's life.

Hulda's siblings also provide interesting material for our topic, but they fade into the background and are mainly only famous as sisters of their sister:

So let's move straight on to the story of the Pastry Board:

The Pastry-Board is the daughter of a family belonging to the artisan class, but not brought up without all due care. At the age of 16, she left her parents' house and entered the service of a nobleman. But she only remained in this position for a few months, before her penchant for dissoluteness drove her into a notorious confectioner's shop as a shop girl and later out onto the street as a streetwalker. This is how she fell into the hands of the police in her 18th year. Released from custody, she continued her mischief and only a few months later she was sent first to the Charitée and then to the workhouse, suffering from syphilis through and through.

Educated in this school, she suddenly began to play a role in the sophisticated world. She became the mistress of a wealthy high official and even thought of marrying a foreign student of theology, who was roaming around here dissolutely. But it was a relationship she maintained for several months with the so-called mad baron that attracted the most public attention.

A young baron, who belonged to a very rich family living far away, was staying in Berlin at the time for his studies. He was extremely careless and good-natured almost to the point of foolishness. Since he always had open cash with one of the first bankers here, it was inevitable

that he would soon pull off the most brazen dodges and get away with enormous sums of money. But things became even worse when, by an unfortunate coincidence, he made the acquaintance of the Pastry-Board and took an interest in her.

At the time, the Pastry-Board was staying with one of our worst procurers, who had previously been on the lists of notorious girls herself. She informed her of her advantageous procuration and they decided to exploit it together to the best of their ability. The bawd* quickly furnished her flat as a chambre garni (furnished room), the mad baron had to move in with her and live with her together with the Pastry Board, paying no more than 20 Thlr. a month rent for a miserable flat, and at the same time he had to pay 100 Thlr. a month to the Pastry Board. So they both led a great life, they drove, they rode, they hunted together, they exhausted all the pleasures that the residence could offer, and in half a year they made more than 3000 Thlr, whereby of course the bawd gained the most.

*Bawd: a woman in charge of a brothel.

The consequences of such a procedure were inevitable; first the Pastry-Board infected the baron syphilitically, so that both became seriously ill. Then the authorities interfered in the matter and finally the baron, ruined in body and mind, was brought back home by his relatives. He was never heard from again, but the Pastry-Board stood lonely and abandoned.

But luck was to turn in her favour once more. A person of high rank fell in love with her and she gave birth to a child, whose father he considered himself to be. She now received substantial alimony for this child and at the same time was given a not insignificant sum for her own subsistence. But this sum was soon squandered, the child died, the high-ranking person followed it in a short time and our heroine was once again stripped of everything.

For the second time she again attracted general attention then. The peculiar arrogance and pride which she possessed, and which had been encouraged by her continual associations with high society, had created in her the mania that she must become a "gracious woman". At that time

there was a real baron here in Berlin who belonged to a famous old noble family, who had even served as an officer and whose father had been a very highly regarded man. Recklessness, drunkenness and unfortunate inclinations of all kinds had brought this man so low that, despite all the efforts of his relatives and the authorities, he finally became a beggar and vagabond. The Pastry-Board became acquainted with this man, and in return for a gift of five thalers, a new suit of clothes and a good lunch, especially a huge pike, which he loved to eat, he agreed to marry the Pastry-Board and make her his "baroness".

This marriage was a historic event among Berlin's prostitutes at the time and one of them went so far out of jealousy that she spat into the Pastry-Board's wedding carriage as she drove to church.

Of course, the Pastry-Board didn't care about her husband and he later died as a beggar in a charitable institution. She herself moved on from her earlier life, first becoming the mistress of a French nobleman, and then played a not insignificant part in making a local merchant bankrupt.

Gradually, however, her charms diminished and she became thin, gaunt, old and poor. Her splendid outfitting and her beautiful household have disappeared, she has been in debtor's prison several times and for some time now has owned nothing but a thin calico dress and the title of baron she acquired through a pike.

Now she eats the bread of mercy with the aforementioned Hulda and serves her as a foil to enhance her somewhat less faded charms.

In any case, her future fate will be the workhouse.

b) The Family D. D.

The real head of this family is a common woodcutter. All four of his daughters are whores: all four walk in velvet and silk, while the father earns his daily bread on the corners, and when they rush past him on the arm of one of their admirers, they often slip him an alms, so that he does not persecute them with his abuse.

Of the four daughters, one in particular, whom we will call Eleonore here, became generally known. She had turned to prostitution at an early age and was imprisoned as a syphilitic prostitute in her 17th year. When she was released, she got in touch with the above-mentioned Hulda and was thus initiated into the higher degrees of prostitution.

At first she became the mistress of a dyer, but in addition she and her sisters enjoyed such an ample income by means of street whoring that the whole wood-chopping family, royally furnished, was able to live in a large flat in one of the best streets of the city. Of course, things were very unseemly there. Whores and procuresses of all kinds went in and out, and young people of all ranks came walking, riding and driven, and made such a noise day and night that nobody could keep this family for long, in spite of the high rent they paid.

Eleonore caused particular offence, however, by succeeding in drawing a local young merchant into her net, who, although married only a few years, was completely devoted to her. He stayed with her day and night and lavished almost his entire fortune on her.

Unfortunately, his young wife was not tactful enough to endure such a relationship with dignity. Thus, almost daily, the most scandalous and annoying episodes took place between Eleonora and this wife; indeed, the bitterness between the two families was so great that the individual members of the two families assailed each other in the streets with the worst insults, and even the maids of the two families got into an open brawl at a chance meeting in the marketplace.

Only after several years did this relationship come to an end and Eleonore now ruined a local merchant with whom she had served as a shop maid. His wife had divorced him because she had found him committing adultery with Eleonore on their wedding day!

Eleonore later became the mistress of a banker, but then the concubine of a notorious professional gambler. Not only did she live with him in the same quarters, but she also travelled to the baths with him and both combined the fruits of prostitution with those of gambling.

The example of the Pastry Board had also awakened in Eleonore the desire to become a baroness. She therefore commissioned a well-known procuress to seek out a suitable individual for this elevation of status. She then happily discovered a dissolute foreigner of noble birth who, for a gift of 100 Thalers, agreed to make Eleonore a gracious wife.

Some time ago, Eleonore followed another gambler to a distant city. This relationship, however, was based on a mutual mistake, in that Eleonore had expected money from her new husband and he from her, and both were subsequently deceived. So she returned to her former relationship.

But the effects of age and a dissolute life are already beginning to make themselves felt clearly enough in her case and her role will very soon be played out.

c) The Family Z. Z.

The father of this family was an honest man who belonged to the artistic class. His wife, however, has always been a dissolute person, especially devoted to prostitution. She brought up all three of her daughters to be whores, but she herself, as old and worn out as she is, still gives herself away and in particular maintains a very young journeyman as her lover, with whom she also frequents dance halls and there indulges in all kinds of amusements with cheeky exuberance.

As soon as the physical maturity of her daughters allowed it, she sacrificed them for money, and they often had to give themselves away in her presence, even together with her. The daughters themselves seem to have realised the disgraceful nature of this behaviour, for although they have remained zealous priestesses of prostitution, they all live at odds with their mother.

The eldest of the siblings is currently married and it seems as if she is now leading a thoroughly decent life and wants to repay her husband for the heavy sacrifices he had to make because of his marriage to her.

The second, apparently the best known of all, lives as the mistress of several rich people of nobility. However, she keeps to herself and her life is not particularly interesting.

The youngest is a beautiful, very lively girl who is barely grown up and will probably play an important role in the field of prostitution, especially as she has now entered into intimate contact with the family of the famous Hulda mentioned above and even lives with her younger sister.

The home of these two young girls is the meeting place of a crowd of young people from the wealthy middle classes and wondrous orgies are celebrated there. Both girls are also very fond of country parties, and in summer it is not uncommon to see them surrounded by a crowd of young people in public places, where their unbridled behaviour leaves little doubt about their character even to the layman.

So much for our mistresses. We believe that the biographies of them given here will serve especially to prove in practice the correctness of the principles laid down in the preceding part of our work.

Eighteenth Chapter.

The harlot in deceit and in battle with the police.

The General Land Law imposes heavy prison sentences for prostitution and decrees that dissolute prostitutes are to be imprisoned in correction and workhouses. The police, as the living organ of our laws, are therefore in constant battle with prostitution. Unfortunately, however, prostitution usually emerges victorious from this battle, as it has too many means at its disposal to cover itself.

We have already mentioned the manifold defences behind which the procuresses know how to hide their shameful trade. They apparently rent out chambres garnis, they maintain laundries and cleaning establishments, the prostitutes are registered with them as servants, or such are listed as their foster or adopted daughters. But the owners of the lodgings in particular know how to take such precautions that no one can come up with definite legal proof of their activities.

Neither are the girls themselves not inventive when it comes to protecting themselves from the police. They often go about their business on the streets with a basket on their arm or a pot in their hand, so that they always have the excuse that they are out shopping. If they live with a notorious procuress, whom they know the police will never authorise to take in young girls, they are registered on paper as living with some other, outwardly blameless woman. If the police search there and of course the girl is not found, they say she has gone out for the moment. In the same way, the prostitutes are registered with the police authorities as being in the service of one family or another who are acquainted with the procuress. All possible formalities are observed for this apparent employment relationship, in particular a proper licence is issued and the pseudo-master also issues the pseudo-servant with proper performance and dismissal certificates. Thus it is possible that often the worst of the dodgers defend themselves for years against all intervention by the police by presenting a series of the most splendid service attestations, while from their youth they have done nothing but the most shameless

fornication, and that persons who walk in velvet and silk and hold the first places in all public places are registered in their records as servants.

In particular, however, there is a special class of people (so-called cleaners) who make a proper trade out of issuing so-called labour certificates to criminals and dissolute prostitutes, i.e. giving false testimony to the police authorities that the individual in question is in employment with them. Usually, 10 Sgr. per week is paid to the cleaner for such a sham relationship.

If the prostitute can no longer save herself from the authorities, she does not register at all, but stays somewhere here and there in secret, sometimes sleeping in corridors or in remote corners and nooks.

However, when a prostitute is finally sent to prison, the bawd or the procuress will first of all come to her on the days when the police prisoners are allowed to accept visits, so that she is able to hand over to these persons the elegant clothes in which she may have been seized and to keep only the worse and warmer ones for herself in prison. The procuress also supports her during her imprisonment with money, which she receives as an advance on her future earnings and which she can never avoid repaying, as this strengthens the bond between her and the unfortunate prostitute for the future and otherwise she runs the risk of being betrayed by her to the police authorities. This is because the authorities often follow the tactic of letting the prostitute go free if she brings the naturally far more significant procuress to be convicted.

At the same time, a veritable bombardment of supplications begins from all of the prostitute's supporters, calculated to secure her release. First of all, the bosom friends of the prostitute approach the police officers and promise them, in consideration of security police discoveries, golden mountains if they want to mediate the release. If this does not help, the prostitute's pimps come to the authorities under the guise of a mother, aunt or guardian and ask for her release, promising strict supervision or the like. If all these measures fail, a very malicious or threatening complaint is then made to the ministry, in which a cleaner usually appears with the claim that a very modest girl working for him

was picked up and locked up by the police in the most cruel way when she was on a business trip.

In the police lock-up itself, there are usually 6 to 7 prisoners of different ages and of different kinds locked together in one and the same prison without any employment. They therefore often pass the time by trying to outdo each other in inventing jokes and jests of all kinds and by sharing their experiences with each other to the best of their ability. Thus they usually come out of prison more depraved than when they went in, and the procuresses and their agents are often very successful in their exploitation. The way out of police custody is either:

a) in the case of a syphilitic illness, to the Charitée, where the girls are cured in large infirmaries, but where they are usually very reluctant to stay, as they are often subjected to starvation cures due to the nature of their illness and are generally kept on a strict diet, or

b) to the workhouse, where they are condemned to hard labour for a long time and which is therefore the most terrible of all horrors for them. It is not uncommon to see girls of the finest type, who only a few days ago were covered in jewellery and valuables and indulged in the worst indulgences, beating wool or plucking horsehair or spinning or spooling and other such occupations from 5 o'clock in the morning until late in the evening on a strict diet. There, even for transgressions, there are unforgiving lashes, and many a beauty, whose splendidly built body has given the rich and noble lustful man great pleasure, sighs there under the well-deserved strokes of the hard jailer and proves Rousseau's excellent saying: *les extremes se touchent**.

* The phrase is found in “Judge Of Jean-Jaques” by Rousseau 1776. “See how sometimes the extremes touch! Who believes that an excess of scoundrel could thus bring closer to virtue?”. Another version can be found in Pascal's Pensées, Justice And The Reason Of Effects 1670 “The sciences have two extremes which meet.”.

c) to untroubled golden freedom, where sins will then be doubled, or

d) if the prostitute is from the outside, freedom but exile from Berlin, under threat of a long workhouse sentence if she returns. However, this

banishment is rarely followed; the prostitutes usually continue to hide here and cause even worse mischief in this hiding place than before. The stay in the residence is too sweet and the shame of having to return home as an expelled person with marching orders is too great!

Nineteenth Chapter.

The Magdalen Monastery.

This institute seems so important to us that we are dedicating a separate chapter to it here.

First a few words about its origins and history and then a few observations on its achievements and usefulness:

Among the various women's associations in our residence designed to alleviate the suffering of others, the one under the patronage of one of our most noble princesses has long stood out.

Women’s Association for the Betterment of Prisoners. In 1841, this association came forward with the proposal to found an institute modelled on the one in Hamburg, which would be intended to take in fallen women who felt the urge to better themselves, but who, as unfortunates outcast and despised by humanity, were not in a position to act on this urge.

The state authorities took up this proposal not only with warmth, but even with enthusiasm. First of all, the Minister of the Interior not only confirmed the proposed institute, but also immediately granted a subsidy of 200 Thlr. per year from his disposition fund in order to be able to acquire a place for it for the time being, at least on a rental basis, and continued to intercede with the King's Majesty for its promotion. The King, too, in just consideration of the threatening position that prostitution was increasingly assuming vis-à-vis the state and religion, took a great interest in the institute, declaring its purposes to be those that deserved all recognition from the state and the highest attention from the authorities, and initially granted it a sum of 12,000 thalers to purchase its own property and, when no suitable property could be acquired for this sum, even the former service building of the royal powder factory located on Unterbaum, which had recently been closed down. At the same time, the police officers were instructed to support the purposes of the association in every possible way. The association was granted the rights

of a corporation and granted all possible beneficial powers. The only condition imposed by the state authorities was that

1) that those who are admitted to the institute remain free to leave it again at will, as otherwise the Institute would involve an unlawful restriction of personal freedom,
2) that the institute, although recognised and supported by the state, is nevertheless a purely private enterprise,
3) that such persons who were not residents of Berlin, but who were nevertheless admitted to the institute, would have to leave Berlin again immediately after leaving the Institute, with few exceptions, because otherwise the institute would serve to burden the Berlin community with foreign persons of dubious subsistence and leadership,
4) that the disciplinary punishments to be imposed in the institution should only be regarded as a means of penance and correction, to which the participants have voluntarily submitted, but not as actual punishments.

With these provisions in mind, the statutes of the association, which were confirmed by the Supreme Cabinet Order on 28 May 1843, were established.

In these statutes, the association constituted itself anew as an association of ladies who wanted to work to restore to humanity unhappy and reform-minded women, especially those who were in prisons or who had fallen into prostitution. This work was to be achieved in particular by the ladies of the association visiting the inhabitants of the prisons as often as possible and supporting them with advice and action, and by admitting such women who were at liberty to the institute of the association, improving and supporting them and making them capable of re-entering human society as capable and useful members. However, the institution was to have less the character of an institution for the poor and more that of a refuge. The house rules of the institution were established as follows:

1) The guests must leave the dormitory at 5 a.m. in summer and 6 a.m. in winter, clean up and, after holding a morning service, begin their work at 7:30 a.m. in summer and 6:30 a.m. in winter, which continues

until 8 p.m. and is only interrupted for an hour at 1 a.m. for the purpose of eating.

2) The employed supervisors must be obeyed unconditionally, otherwise they are authorised to impose penalties which
   a) deprivation of food,
   b) extension of working hours,
   c) solitary confinement for 24 hours. If all attempts to improve a resident of the institution prove unsuccessful, she shall be expelled from the institution. At the same time, however, she will be arrested by the police, because only persons who lack any refuge outside the institution should be in it.
3) All outings outside the institution are forbidden; only on Sundays do all the girls attend one of the neighbouring churches accompanied by the wardens.
4) Every day there is one hour of instruction in writing, reading and arithmetic.
5) All conversations about the past and all useless and especially immoral conversations are strictly forbidden; rather, the stay in the institution should always be characterised by repentance, penance and correction.

In this way, the association began its work in November 1841 in a rented flat in the house at Hirschelstraße 23, which for the time being was calculated to meet the needs of 12 guests and an overseer.

In December 1842, the property granted by the king was transferred to the association, and the association's activities expanded to an average of 50 guests, one householder and 2 to 3 overseers, and the annual income of the association increased to about 4000 Thlr. per year through generous contributions and significant support from high-ranking persons.

The property in question, located near Lutze's bathing establishment and enclosed by an 8-foot-high fence for better security, consists of a residential house about 120 feet long and sufficient yard and garden space. The house has 2 floors. On the lower floor there is a bedchamber with 5 front windows, 6 parlours, a washroom and various chambers. On

the upper floor there are 5 parlours, a workroom, 1 dormitory, 1 sick room and 1 dining room.

The activity of the institution is best illustrated by the following statistics:

From 9 November 1841 to 9 November 1843, i.e. within two years, 128 guests were admitted to the institution, 13 of whom had already been married and 105 of whom were unmarried, more than half of whom were former residents of the brothels. Most of them were between 20 and 30 years old, the youngest was 15 years old, the oldest 55 years old. Only 35 were born in Berlin, the remaining 93 came from abroad. 34 were brought in from prisons. The remaining 94 came from a state of freedom. Of the total of 128 guests, one died, 7 fell ill and were admitted to the Elisabeth Hospital, 5 were detained, 13 left secretly and 6 married directly from the institution, namely one to a shoemaker, the second to a baker, the third to a stonemason, the fourth to a coachman, the fifth to a file cutter and the sixth to an unknown individual. The remaining 100 or so went back to their homes, or entered the service of the manor through the organisation.

Between 9 November 1843 and 1 May 1846, a further 209 people were admitted, bringing the total number of guests admitted during the 4½ years of the institution's existence to 337.

The activities of the association can therefore certainly be described as thoroughly beneficial, especially as its resources are by no means significant.

Before the brothels were abolished, the association's activities were primarily concerned with the improvement of the brothel girls, and in this respect it became a real terror for the brothel keepers, as the brothel girls were no longer at the mercy of the landlords, but now had a place where they could always find a willing welcome and strong protection. The brothel-keepers therefore stalked the prostitutes who had previously been in the establishment everywhere and did not even shy away from attacking them while they were attending church services in the local churches, which the authorities had to counteract vigorously.

Unfortunately, on the other hand, the institution was also badly abused by the prostitutes, as many of them did not enter the institution with the intention of bettering themselves, but merely with the intention of getting rid of the debts they had incurred with the brothel-keepers and to wrest concessions from them, but then left after only a few days or even secretly escaped from the institution.

Other women who were not resident in Berlin and who were to be removed from Berlin for misdemeanours also tried to force their way into the institution for a time and play the repentant in it, only to find accommodation here in Berlin through the mediation of the institution and then obtain permission to remain in the residence.

In general, the work of the association was hampered by the fact that the police authorities had to demand, from their point of view, that the association devote its activities almost exclusively to women who are residents of Berlin, and that the association refrain in particular from accommodating foreign women in the local area. For the association, however, it seemed particularly appropriate to support foreign women, as they are the most deprived of all refuge in Berlin, while the native Berliners still have more or less support in their home town. However, the association lacks all means to accommodate its protégés outside the city.

Now that the brothels have been abolished, the former residents of the brothels are naturally no longer involved in the activities of the association, but there are still enough unfortunate women who need such a refuge.

Twentieth Chapter.

What will become of our girls of pleasure?

It is a peculiar phenomenon of natural history that almost all the creatures that serve to annoy us, however great their numbers may be for the moment, concentrate on a single spot and take upon themselves the name of vermin, gradually disappear again in the vast space of creation without a trace of them being found. It is similar with our girls of pleasure; they vanish without anyone really knowing where they go. In fact, the paths they take at the end of their careers are so varied that it is hardly possible to categorise them.

Some die in their youth as a result of diseases that are a direct or indirect consequence of prostitution. Another part of them succumb to the consumption of spirits in old age and thus become permanent residents of workhouses and prisons.

A third part do not attain the same end by drink, but by laziness, by begging, by want of subsistence, by decrepitude and general debauchery.

A fourth part surrenders to pietism, becomes a mendicant sister and then becomes a burden to the poorhouses and pious foundations.

A fifth part descends to the lowest occupations of the labouring class, becomes a carrier of burdens, especially peat, cleans the gutters and cloaks, trades in fruit and kippers, and so on.

A sixth part becomes criminals, engages in theft, swindling, thievery and the like, and in this way either procures a tolerable existence or ends up in the penitentiary.

A seventh becomes a procuress and thus remains in the service of prostitution for the rest of her life.

An eighth part marries men of the lowest class, especially criminals, and ekes out with them the ordinary existence of the proletariat.

A ninth part has had sufficient wisdom to set aside as much of the fruits of prostitution as is necessary to prepare for a carefree old age.

A tenth part has really succeeded, whether through personal kindness or through the inexperience and recklessness of a man or through favourable circumstances, in entering into a beneficial marriage and through this to attain a respected position in the bourgeois world.

An eleventh part, who have been initiated into the higher degrees of prostitution, preserve themselves to some extent in the flickers of a former glittering career and become poor shameful women.

A twelfth part are still at times reformed; they are restored to the world either by their own strength or by the support of others at the good hour and becomes a really useful member of society.

A thirteenth part are chased away by the police into a foreign country and disappear here without it being possible to trace them any further.

The good and friendly paths listed here, however, are only travelled by a few, most of them take the paths ad 1-7.

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Appendix.

Male prostitutes. Onanism. The unnatural sins.

At the end of the present work we must point out three sad phenomena on the horizon of our moral conditions which, even if they do not belong directly to the field of prostitution, are nevertheless closely related to it. We must, however, content ourselves here with general allusions, as specific discussions would lead us too far afield.

In the same way that there are prostituted women, there are also prostituted men, albeit in much smaller numbers, i.e. men who make a trade out of serving lascivious women for money to satisfy their unnatural passions. These are, of course, mostly handsome, well-built, young men, and generally those who are suitable for arousing the desires of immoral women. Such men are to be found among all classes, even the better ones, but especially among confidence men, among the travelling actors and dancers, and generally among the so-called avant-gardists. If the woman who offers herself for money attracts our deepest contempt, the man who engages in such a trade certainly deserves it even more.

The most powerful ally of prostitution, which seems almost superior to it in its devastating effects, is masturbation. We meet with it in two forms, firstly in children and especially in immature boys, as the early ripened fruit of immorality and the forerunner of prostitution, and secondly in adults as one of the sad paths which partly morbid over-stimulation and partly over-satiation lead to the unnatural gratification of the sexual instinct.

Every textbook of medicine gives us information about the disastrous effects of masturbation, especially when practised by children of tender years, and every textbook of education makes it a sacred duty for parents and teachers to supervise their youngsters in this respect. And yet, unfortunately, we have to announce that masturbation has become alarmingly rampant in recent decades, not only among our male youth but also among our female youth. If traces of hypochondria, nervous

overstrain, exhaustion, weakness, morbid precociousness, etc. can be observed in our youth at such an early age, if our young girls wither away so quickly, if paleness and menstrual disorders are so often apparent in them, then the cause of these phenomena is not only the excessive efforts of our youth with regard to their scientific education, but it is mainly onanism. We do not think we exaggerate when we assert that more than 60 per cent of our entire youth practice or have practised masturbation to a greater or lesser extent.

There are whole schools which are infected by this vice, indeed it is no fable that in the lower classes of certain grammar schools whole benches of pupils have indulged in it freely and publicly even during religious lessons, and there are several girls' schools in Berlin, even among the better ones, whose pupils have always made onanism their favourite pastime. We are not exaggerating here, but sharing facts that we can back up with numbers and names.

If one considers that the unfortunate victims of onanism often indulge in this vice two or three times a day, that they usually practise it for years until it is gradually replaced by the natural satisfaction of the sexual instinct when they reach maturity, one can get an idea of the terrible disruption of mind and body that is caused in this way. The Privy Medical Councillor Lorinser*, who about 15 years ago alarmed the whole educational world with his well-known essay on the misguided education of our youth and the excessive efforts made by them in schools, may well have been right in some respects, but he missed the main cause of the degeneration of our youth.

* Lorinser, Friedrich Wilhelm (1817-1895)

Onanism is so little noticed and discovered only because it is always practised very secretly and because it is almost never possible, not even with the repentant sinner, to obtain open and full confessions concerning it.

It is only to onanism that we attribute the alarming increase in unnatural sins in our Nordic residence in recent times. Onanism causes in the boy an early tendency to morbid excitement, and from it to

παιδεραστία * is only a small step. Unfortunately, it is precisely the noblest and most educated classes among whom unnatural sins rage, or rather, like a poisonous toad that shuns the light of day, creep about in the darkness.

* παιδεραστία - Pederasty, or the sexual relationship between an adult man and a pre-adolescent or adolescent boy.

The παιδεραστία, in particular, is a vice which, if it continues in its present development for some time, will almost begin to be tolerated. Already a countless number of unfortunates indulge in it. Every year, several such investigations take place at our criminal court, there are formal areas of the city that form the gathering places of such abominations (the chestnut grove behind the new guardhouse and the carp pond in the Thiergarten are particularly noteworthy in this regard), and there are quite a few people, namely common soldiers, who make a trade out of being sought out here. Indeed, it is not too long ago that the police closed down a proper brothel based on these vices. Nearly all our singing establishments, and especially the brothels, are teeming with this vice, and are spreading it more and more powerfully over the open country! The present Pennsylvanian system * will certainly put a stop to it, but it will promote onanism in a terrible manner.

* Pennsylvania system, penal method based on the principle that solitary confinement fosters penitence and encourages reformation. The idea was advocated by the Philadelphia Society for Alleviating the Miseries of Public Prisons, whose most active members were Quakers.

If the history of many men, who stand great and exalted in it, were able to declare how small and wretched they have been in the service of vice, surely we would then all the more arrive at the conviction with which we here lay down our pen:

If the story of many men who have stood in it great and exalted were able to proclaim how small and pitiful they were in the service of vice, surely we would then all the more arrive at the conviction, with which we lay down our pen here:

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